

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, FEBRUARY 9, 1899.

NEW SERIES, VOL. 1, No. 12

Our readers will be treated to an article next week by Dr. L. E. Hall on the "Eternal Security of Believers in Christ." Lookout for the truth; big end foremost.

Mrs. Effie Clary, of Warren, Arkansas, is a very welcome visitor at the editor's home.

She is our baby girl, and we had not seen her for nearly two years.

Dr. Z. T. Leavell was in the office again the other day with more money for THE BAPTIST. He loves to take subscriptions. Wish all our pastors were more that way.

Edison's picture machine will be used at the City Hall on January 19, under the auspices of the W. C. T. U. of this city to represent the "War with Spain." Price 25c and 15c.

The Southern Home Journal, edited by Miss Ida V. May and Mr. Paul Pinkney, of this city, is on our table. This magazine is a well gotten up monthly, containing some 66 pages. Price \$1.00 per year.

It is developed that the German Consul at Hong Kong has been furnishing the Filipinos arms. Dewey has just "seized a schooner loaded with arms and ammunition intended for Aguinaldo and his followers."

Rev. J. J. W. Mathis, our traveling man, has been in the office a few days copying books for a vigorous canvass. We hope the people will greet him kindly, and furnish him large lists of subscriptions.

The Male and Female College at Carrollton is becoming more united. Prof. W. H. Vanlandingham, the first assistant, and Miss Bell Hart, the music teacher, were joined in wedlock on the 20th of January. We congratulate them.

Dr. B. F. Duke of Scranton, Miss., while visiting the city as a delegate to the State Board of Health meeting, made us a pleasant call. The Dr. is an old time Mississippi Baptist, and we were glad to meet him.

## Good Folks.

Mrs. M. A. Jordan, Senatobia, sends \$10.00; Hugh E. Ray, Pocatungas, Tenn., \$10.00; Hon. Walter Trotter, Winona, \$10.00; C. E. Emerson, Cub Lake, \$5.00; Mrs. H. J. Turner, Mileston, \$1.00; Miss Constance Bowles, Sybleton, \$1.00.

The above are the cash amounts that have come into my hands for Mississippi College since last report. Each amount was accompanied by a good letter. Good folks!

BARBER & McCABE.

My old school mate, the Hon. E. M. Barber, of Biloxi, writes that he will gladly join McCabe in giving ten dollars to the College every year. All right, "Ev," do you remember that time you wallowed me in the snow. You are a daisy!

MORE AND MORE.

Mrs. Annie E. Porter, of Coldwater, sends \$4.00 for Ministerial Education. A good woman in Mississippi proposes to send one young preacher to school entirely at her own expense. She refuses to give her name, but her pastor knows it and God knows it.

Columbus church recently sent Brother Whitfield fifty dollars for ministerial education.

Noffsinger, of West Point; Price, of Winona; Hall, of Hattiesburg; and Thompson, of Lee; all write that they will push the College collection. God bless the good folks!

Who next?

## Pluck.

Madison Station had the yellow fever bad—over one hundred cases. But here is a check from their pastor, Rev. Z. T. Leavell, for \$17.50, and a letter saying that \$7.50 more will follow, making \$25.00.

Hurrah for Madison! They love the cause and propose to help it, fever or no fever! God bless them evermore.

W. T. LOWREY.

Last Sunday was a field day for the Baptists at Jackson. Although the day was bleak and dreary, yet the Sunday School reported 79 present, and a collection of \$2.27. Total enrollment 138. Superintendent Griffith is moving the school right along to brilliant success.

At 11 A. M. Rev. W. F. Yarborough preached his first sermon as pastor. His text, "I determined not to know anything among you save Jesus Christ and Him crucified," 1 Cor. ii. 2, was well handled, showing his well trained mind, sound scriptural views and deep piety. The sermon was a feast to the soul and everybody seemed to enjoy it greatly. At night the Methodist and Presbyterian congregations adjourned their services and came to the Baptist church. The subject was "Heavenly Citizenship." It was good to be there.

## Pulpit and Pugh.

Last Sunday, the pulpit at Calvary Church, Vicksburg, was occupied for the first time by their new pastor, Rev. C. C. Pugh, late of Springfield, Kentucky. I am glad I was there.

Brother Pugh is a young man, and unmarried. He is a native of Alabama, and a graduate from Alabama State University, and the S. B. T. Seminary.

He preached an excellent sermon, and the people were happy, and I was happy. I feel that we are fortunate in having him come to Mississippi.

The Calvary saints gave me most cordial greetings. They are a band of busy bees, I tell you, and the way they seem to love each other is delightful.

With two live working churches, and with such men in charge as Brethren Sproles and Pugh, I feel very hopeful for our cause in Vicksburg.

W. T. LOWREY.

Clinton, Feb. 6, 1899.

## Peace Treaty.

Last Monday evening the United States Senate ratified the Peace Treaty with Spain. It was necessary to have a two-thirds vote in order to pass the measure. More than the required number were found. What the result will be remains to be seen. Some think this means imperialism. That the United States will control the people over which her arms have been victorious without regard to their wishes. Others think that the adoption of the peace treaty does

not in any way bind this government to imperialistic control, but that a provisional form of government will be continued till the inhabitants shall be able to govern themselves.

## Filipino War.

The Cuban War was not settled till the Filipino War began.

For several weeks Aguinaldo's forces have been occupying a very menacing course towards the United States army, under Gen. Otis.

The delay of the ratification of the treaty of peace with Spain by Congress, was evidently interpreted by Aguinaldo as a favorable time for him to make a strike on our troops, and our forces would easily be driven from the Islands.

Last Saturday night the attack was made. Two men advanced on one of our sentinels, and were halted by him, and forced to return. This was repeated with similar results. A third time a more bold attempt was made, and our sentinel killed one of the Filipinos, and wounded the other. This was the signal for a grand attack, and fierce fighting followed through Saturday night and Sunday. Gen. Otis wired the Government:

"The insurgents have constructed strong intrenchments near our lines, mostly in bamboo thickets. Our men are charging these and killing and capturing many of the enemy. Our casualties aggregate 250. The casualties of the insurgents are very heavy. Have buried some 500 of their dead and hold 500 prisoners. Their loss in killed, wounded and prisoners is probably 4,000."

This dispatch tells the sad story. There was another skirmish on Monday. We lost one officer killed and two men wounded.

The Filipinos have been completely routed, and our outposts extend ten miles or more from Manila. The policy of the government seems to be to crush Aguinaldo out at once and then try to pacify the Islanders.

We thank our contributors for the extensive amount of good copy furnished us, but ask them to be patient. All cannot get in one issue.



## Our Pulpit.

### Sanctified Ambition

J. M. WENDLETON.

"Wherefore we labor that whether present or absent, we may be accepted of him."—2 Cor. v.

Paul in the context refers to the Christian in his embodied and also in his disembodied state. He says that "while we are at home in the body we are absent from the Lord." The spirit's residence in the body implies its absence from the Lord, but its exit from the body is the signal for its introduction into the presence of the Lord. How long the spirit of the saint shall remain in the body, and when it shall be immortalized in the divine presence, depend on the divine will. God will decide.

The apostle in the text announces the Christian's supreme desire and controlling motive, "Wherefore we labor," etc. As if he had said, whether saints are on earth or in heaven, the object of their great solicitude is to please the Lord.

The text supplies this theme:—

#### SANCTIFIED AMBITION.

I ask attention to—

I. THE NATURE OF THIS AMBITION. The term ambition by itself is generally used in a bad sense. To make it convey a good sense it is necessary to apply some epithet to it, for example, worthy, noble, honorable, etc. Still there is nothing bad in the derivation of the word. It literally means going about, and there is no harm in going about, if one has a good object in view. The corresponding Latin word was often used among the Romans in connection with candidates for office. These candidates went about to get votes, and if their purpose was good in soliciting votes, there was nothing wrong in their ambition. Often, however, their purposes were selfish and corrupt; hence the ambition was impure. They were ambitious of worldly honor. This honor was a laurel that soon faded, and principle was frequently sacrificed, then as now, to secure it. We see, therefore, how ambition is a term that expresses a bad idea. But the text refers to a sanctified ambition, "We labor," etc. The word translated labor is derived from two terms meaning *love* and *honor*. Those who thus labor or strive are ambitious of the honor of pleasing the Lord. They are in love with this honor, and earnestly try to attain it. It is the honor of pleasing the Lord. The words of the text, to "be accepted of him," mean to

be well pleasing to him, and are so rendered by Drs. Conant and Noyes in their Revisions. Sanctified ambition to be well pleasing to the Lord grows out of love to him. It is, therefore, a proper ambition, for it is thoroughly imbued with the sacred element.

II. THE SPHERE OF THIS AMBITION. I may call it a large sphere, for it embraces earth and heaven. Notice the words, "whether present or absent"—that is whether in heaven or on earth. The same all-controlling motive prompts the Christian before he dies and after he dies. From the time of regeneration a man begins to love the Lord, and out of love arises the sacred ambition to be well-pleasing to him. We always wish to please those we love. This is true of earthly friends, and it is supremely true of those who love the Lord. Loving the Lord creates Christian character, and a removal from earth to heaven does not change character. It may perfect, but does not change it. If, then, the desire to be well-pleasing to the Lord grows out of love to him, it will exist as long as the love exists. The love will exist forever, and therefore the sanctified ambition to please the Lord, originating in the love, will be immortal. There is something delightful in this view of the matter, namely, that Christians on earth and in heaven will be influenced by the same grand consideration. They will not have to exercise their desires and their affections in a new way when they leave this world. They will love the Lord and strive to be well-pleasing to him as now, though the love and desire to please will be greatly increased. Truly the sphere of sanctified ambition is an ample sphere.

III THE OBJECT OF THE AMBITION IS SUPREMELY DESIRABLE. The object, remember, is to be well-pleasing to the Lord. It surely appears desirable to please the Lord, in view of such considerations as these:—

1. The enjoyment of his approving smile. His smile is life and his frown worse than death. His character is the sum of moral excellence and perfection. When he approves he sees something that resembles himself. There is nothing so desirable on the part of any rational creature as the complacent approbation of the Creator. No angel feels the impulse of a loftier motive than a desire to be well-pleasing to God. This Gabriel, Michael, and all the sons of light know. The term Lord, in the context, doubtless refers specifically to the Lord Jesus, and in this

truth there is an appeal of transcendent power to the hearts of the redeemed. They have been bought with the precious blood of Calvary. Jesus endured untold sorrow on their account. The sufferings he bore were such as the universe never witnessed before and will never witness again. The darkness of the earth when the sun hid his face was symbolical of the awful darkness which came on Christ when forsaken by his Father. If redemption was procured at the expense of sorrow, suffering and death on the part of the Lord of glory, surely the redeemed should be supremely anxious to be well-pleasing to him, so as to enjoy his approving smile. They should gratify him who bore unspeakable grief on their account.

2. Tranquillity of conscience. To displease the Lord is so unreasonable that we can never feel satisfied under his displeasure. But when we please him conscience is calm, enjoying a peace which the smiles of the world cannot give and which its frowns cannot destroy. Who that knows the tortures of a guilty conscience does not appreciate the tranquillity of which I speak? When heaven approves and the conscience is tranquil, man's relations with God are properly adjusted. I need not say that this adjustment has to do, primarily, with reconciliation with God through Christ, but after it takes place the preservation of a tranquil conscience is inseparable from earnest striving to please the Lord.

3. Protection from the reproaches of men. In this imperfect world injustice is often done to the best of men. There is sometimes a misconception of motives, a misinterpretation of words, or a misconstruction of actions. The names of the good may be cast out as evil, and clouds of reproach may gather round them. But what does all this amount to if they have the sublime consciousness that they are well-pleasing to the Lord? How fully was Paul shielded from the imputations of men and demons, too, when he said, "Our rejoicing is this, the testimony of our conscience!" His cruel persecutions at Philippi did not prevent his praying and singing praises to God in prison at the hour of midnight. There must have been great joy in his heart to call forth songs in such circumstances. Whence arose the joy? Doubtless from the fact that he was well-pleasing to the Lord, and that the Lord was looking complacently on him from the darkness of the prison, his feet being fast in the stocks. To be conscious

that the Lord is pleased with us is the best protection from the reproaches and aspersions of men. The object of sanctified ambition is supremely desirable.

4. EARNEST STRIVING IS CALLED FOR. This is evident because—

1. The object is so important. "We labor that whether present or absent, we may be well-pleasing to him." What are all the objects connected with this little world as compared with the great object of being well-pleasing to the Lord? To please the Lord is the supreme business of every rational creature; especially is it the supreme business of every redeemed sinner.

2. The example of the first Christians prompts it. To know this we need only study the text: "We labor"—that is, we earnestly strive, put forth every exertion, that we may be well-pleasing to the Lord.

3. The object is not secured without earnest striving. God, in the exercise of his sovereignty, is pleased to work through means. The great purpose of sanctified ambition is no more accomplished without Christian striving than a crop is produced without the sowing of seed and the cultivation of the soil.

#### REMARKS.

1. Piety on earth and in heaven is in substance the same.

2. Are you trying to be well-pleasing to the Lord?

#### Life With an Aim.

I have just been watching a large black spider, which was crawling along leisurely on the wall. The atmosphere of the day has induced it to come out of some cranny in the wall. It is a huge, ugly insect. A short time since, I put a spider just like it under a microscope. I had taken it from a clay cell of a mud wasp to see if it was dormant, or in a state of suspended animation, or embalmed. I tell you, it looked savage and ferocious. If it had been as large as a bear, and I should have met it in a dark and dismal swamp, so far as I would have been concerned, it might have had all the swamp at its own disposal.

The spider that I have been watching in its movements on the wall, has, in a measure, disappointed me. I thought it was going to hide itself behind a large picture frame in the direction it was taking, but it has turned back, and is now near where I first saw it, with its feet lazily drawn under it, and is, apparently, enjoying a sweet repose. It was, it seems, just going around.

How many things in the world

are just going around. When I was a boy, I could sing only one song. I did not have the temerity to try to sing any other song. The words were:

"The old cow crossed the road,  
The old cow crossed the road,  
And the reason why she crossed the road,  
Was because she crossed the road."

When I would sing this song every one who heard me was convulsed with laughter. I thought they were laughing at the words sung, but when I now try to sing, I am half persuaded that they had another reason for their mirth. Yet the words are remarkable for the little thought they carry. The old cow crossed the road because she was just going around, and happened to be going in the direction that required her to cross the road.

The absence of any aim in life is not confined to the spider on the wall and the old cow that crossed the road. I have seen and known some people, who seemed to think an aim in life a human extravagance. I have seen young men loitering around a railroad station as if our mortal life were a holiday. They are at the station when all passenger trains come in, with their hands driven deep into the pockets of their pantaloons, and their faces ever wearing the same blank appearance. They are just going around in the world. In nearly all of our villages, there are mature men, who go down town once or twice a day. You can see from their appearance that they are not at work at anything. Somebody sees that they are kept above absolute want, and they are just going around in the world.

There is another class of people who have an aim in life, but paltry the aim. When I was, living in Kentucky, I was going along the street one day, and observed a boy playing with a thread. He was coiling the thread around his finger, and pulling it off as fast as he was coiling it. I asked my friend, who was with me, what the boy meant. He told me that the boy was an idiot, and I said, Oh! And to this good day, when I see the aim in life some people have, I say, Oh! I was talking with Dr. J. B. Gambrell after one of his trips to the North about the Northern people. He said that one peculiarity of the Northern people was that each one was working at something. He said that after delivering one of his lectures, he was stopped in the vestibule of the church by a woman who was there awaiting him. She said she wanted to tell him that she did not think a preacher ought to wear whiskers. She held this opinion, not because she thought whiskers did not suit

Dr. Gambrell's peculiar style of beauty, nor because they are not becoming to a man, but, perhaps, just because. She had an aim in life, but paltry the aim.

Great men have great aims in life. Striving to conform themselves to grand models that gave the men of Greece and Rome unfading glory. By aiming high, Pericles gained ascendancy over the Athenian mind, and Phidias was enabled to give the world his statue of Jupiter. It was thus that Cicero became famous as an orator, and Virgil schooled his spirit that he might write the *Æneid*. But a high aim is not omnipotent. One may point his gun at the stars, and not even be able to shoot. He must have powder and bullet in his gun. Shooting is a composite action. A fool may aim to be great. I have seen such a thing. A slothful dupe may hope for something to turn up that shall lift his lazy person to greatness. The world is afflicted with some such people.

The finest success is gained by having an aim in life with a passion. It is the exploding powder that drives the unerring bullet swiftly to its mark. The writer of that strangely fascinating little book, "Under the Bonnie Briar Bush," Ian Maclaren, has said that our Savior found religion a rite, and left it a passion. Our Lord placed a grand work before his disciples, and embued them with power. The reclamation of lost humanity was surely a high aim, and a consuming desire for the accomplishment of the aim became a glowing passion. To reap the largest measure of success, one must be fired with a laudable enthusiasm. Men do not go nodding into choice achievements. Drones may eat honey, but they do not gather it. It is the earnest bee that buzzes over the field of clover in the early morning that adds to the world's store of wealth "the honey and the honey-comb." While one man is getting his kindling together and striking his match, another can set the world on fire. In the broad world of endeavor, we need men who are incited to earnest effort by an aim with a passion.

Z. T. LEAVELL.

#### Married.

At the residence of the bride's parents in Indianola, Miss., January 11th, 1899, by Rev. R. M. Richardson, Mr. George Oscar Lewis, and Miss Nannie Poore, were united in the bonds of holy matrimony. We wish the happy couple a life of joy and happiness.

### What Do Men Say?

The *Religious Herald* has in it some sort of imitation of our Lord's method with his disciples.

It asked a number of its favorites—men whose views it could guess with practical certainty, "What do men say the word church, in Matthew 16-18 means? And in happy response to the gentle tip, they all have given elaborate answers, just such, no doubt, as were expected.

Now would not the *Herald* do a generous thing, though perhaps a little hazardous to its purpose, if it would put the direct question to an equal number of us all, and honest scholars of unknown views. But what do you say that much disputed word, church, means?

We suppose the scholarly divines quoted in answer to the *Herald's* question, were not wholly unlike the Rabbis, and others of the olden time, who had a reputation to maintain, and a theory to uphold, on account of which the popular views of the Messiah, which they echoed, were far from the truth. The obvious meaning of the word "church," in Matthew 16-18, is plain and suggestive enough to plain people, and like some other words, was not received to have any other rendering, until sects and denominations arose, became strong, popular, and exacting. Then the word *ecclesia*, with its local church meaning, was seen to be too narrow, and in the way of progress, and must either be removed, or conjoined into meaning something else, and that, that something else must be so elastic as to reach around and all about, that invisible, incomprehensible, impalpable something, without lines or limits, life or form, so handily called the great "universal church."

Mark how the word baptism, has similarly grown upon the world in its alleged meanings. Perhaps the editor of our Mississippi paper, THE BAPTIST, at Jackson, has chosen like Peter and the other apostles, to rely upon his own sense of fitness and judgment as to the meaning of the word, rather than to press the inquiry of the *Herald*, "What do men say about it?" He certainly is likely to get a more satisfactory solution of the question, even though the astute *Herald* characterize his statement as a "feeble and inconsequent attempt" to maintain the local church theory.

The simple truth is, we do not care so much to know "what men say," about who Jesus is, or what his words mean, but who is he to

us; and what do his words mean to our own understanding, when we have thoughtfully, honestly, and prayerfully, considered them? Most of professed theologians have a theory to import—a system to hold together, as well as a reputation for scholarship to maintain. It is on this account that the opinions of the best of them must be taken, not with "young bird gullibility," or "duck back" indifference, but with a few grains of common salt." It is not, what do men say that the word church means, but what do you, in your conscientious, intelligent, individual, real responsibility, say in your heart that it means? Who art thou that judgest another man's servant? To his own master he standeth or falleth.

It was our good or ill fortune to once upon a time participate in a discussion with a learned, classical and Bible scholar—perhaps equal to the best in the land—on a rather grave and important subject. I had definite opinions from a careful study of the Scriptures, which I had cheerfully advanced and maintained with some degree of emphasis. In reply he said that he used to have definite opinions on the subject, but since he had gone carefully over all that the learned authorities and standard writers had said in interpretation of the passages relating to the subject, he had not only been led to modify his opinion, but was not sure that he had any real opinion on the subject at all. Our conclusion was, that however desirable a wide range of scholarship may be, definite opinions are better, even with an insinuation of narrowness.

J. A. H.

Mother's Trusted Friend, Simmons Squaw Vine Wine or Tablets, Prepare the system for Confinement, Shorten Labor and make Child-birth Easy.

#### Mardi Gras Carnival at Mobile, Ala.

February 13th-14th, 1899, promises to be the Grandest Carnival Celebration ever held in that city. Preparations on a large scale are being made, and participants in these festivities this year witness more gorgeous and elaborate Mystic Pageants, Military Parades, Harbor Decorations and Illuminations, and a greater number of individual maskers, etc., than ever before. The Mobile & Ohio railroad will make exceedingly low rates to Mobile and return for this occasion, tickets bearing ample return limits.

For rates, dates of sale, etc., see announcement elsewhere in this paper.



## A Written Language in Moses' Time.

Dear Brother:

Not finding the University of Chicago exactly suited to my taste, I decided to leave there after a quarter's work and try the East. Accordingly I left Chicago on the 23rd of December, and came over here, spending several pleasant and profitable days in Cleveland, Ohio, Washington city, and Baltimore, en route. I find Crozer Seminary a good orthodox place. It is a small institution admitting only a limited number of students, but does very thorough work.

About one-fourth of the students here are from the South, but mostly from the Virginias and Carolinas. I am the only one from Mississippi, or from anywhere in the far South. I do not leave the South because I did not like it. I think it is the greatest part of our American country, and I have learned to appreciate it all the more after seeing other parts. Neither did I come here because I thought these schools were better than our Seminary at Louisville; but simply for the experience of coming in touch with the North and East. We have a great many advantages from being located near so many large cities. We are just in the suburbs of Philadelphia and only ninety miles out of New York city. I ran into New York a few weeks ago and spent a Saturday and Sunday where I had the pleasure of hearing Drs. Faunce and A. C. Dixon. I spend most of my Sundays in Philadelphia, however, which, as you know, is one of our greatest Baptist strongholds.

We are enjoying quite a treat at the Seminary just now. Dr. Bitting, of the First Baptist church, New York, is delivering a series of lectures upon the excavations which have been made in Bible lands and the light which they throw upon Sacred history. By means of the stereoscope he shows us views of the ruins of old temples, monuments, etc., upon which are the cuneiform inscriptions bearing the dates and records of great achievements by ancient kings and warriors who lived hundreds of years before the time of Moses. He showed us some slabs upon which were some stories of the creation and flood similar to the inspired accounts given by Moses, thus proving that there was a written language in the time of Moses, and even for many years before, so that these accounts did not have to come down through tradition, with liability to corruption,

as the higher critics assert. He shows also similar accounts, from the "patriarchal period" to the "post-exilic," to those given in the Bible, thus proving from profane history the authenticity of the Word of God. Why will men doubt this Book of all books? My faith in it grows stronger every day. It has stood the test of ages, and it will be the same inscribed Book in eternity.

R. W. HOOKER.  
Chester, Pa., February 1, 1899.

## Girls Wanted.

Hillman College for Young Ladies, Clinton, Miss.

Why is it that Hillman College is on a boom, notwithstanding the low price of cotton? Why is it that the boarding patronage is more than double that of last year and the largest since the death of Dr. Hillman? That we have fifty music pupils, that our last recital (music and elocution) though only our pupils' monthly recital, was considered the best in nearly half a score of years? Because we have a faculty excelled by none in the South; because we have no teacher employed because she could bring a few pupils with her, or because she is cheap; because our director of music is not equalled by one teacher in a hundred, because the same could be said of each one of our teachers; because no place in Mississippi, or any sister state surpasses Clinton in health and general educational advantages, inasmuch as Mississippi College for young men is also here, and parents with both son and daughter to educate, can find here two as good schools as any country can produce; because we have pure water and good wholesome food and otherwise look after the health of our pupils.

Young ladies desiring to prepare themselves for teaching in public schools, would do well to avail themselves of our teacher's course. This will be doubly worth the same time spent in the cheap so-called normal schools. Our second half session begins after the middle of February. After your free school is out, come and take our teacher's course. We can make room for ten or fifteen more pupils. To the first who apply we will give unusually low terms until the above number is obtained.

Write at once for catalogue and special terms.

GEORGE WHARTON,  
President.

A Sluggish Liver causes Drowsiness, Lethargy, and a feeling of Apathy. Dr. M. A. Simmons Liver Medicine arouses the Liver, and cheerful energy succeeds sluggishness.

## SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,  
CRYSTAL SPRINGS, MISS.

## Lesson For February 19, 1899.

CHRIST FEEDING THE FIVE THOUSAND.

Jo. vi. 1-19.  
Motto Text: "I am the Bread of Life."  
—Jo. vi. 35.

The lesson of today finds us near the close of the great Galilean ministry. The crisis of Jesus' ministry is fast approaching and he is beginning to withdraw from the public eye mainly for the purpose of preparing the Twelve. The miracle of feeding the five thousand is the only one recorded by each of the four Evangelists. Evidently they regarded it as of great importance, and to us, in the light of John's use of it, it is full of spiritual teaching.

*Retirement of Jesus and His Disciples.* The phrase, "after these things," is not very definite but there is a distinct note of time in verse four. As the passover is near it is probably just a year from Jesus' death. Having heard of the death of John the Baptist, and desiring to get apart from the multitude with the Twelve, who have just returned from their first missionary tour, he went across the Sea of Galilee to an uninhabited district belonging to Bethsaida Julias. Herod Antipas, hearing of his miracles, suggests that it might be John the Baptist risen from the dead and expressed a desire to see him. Jesus has no desire to meet him, and so withdraws from his dominion to that of Philip. Craving rest from arduous labors and exciting experiences, and at the same time having a desire to instruct his disciples, he goes off on this little vacation.

*Followed by a Great Multitude.* The boat that carried the little party seeking rest and seclusion was soon followed by crowds of people on foot, who reached the other side of the lake in advance of the boat. It is probable that the crowd that first started was only a nucleus, around which gathered an ever increasing throng from the cities along the lake shore. Then, it is quite likely that many travelers en route to the approaching passover were drawn aside to hear this wonderful teacher and witness his miracles. John tells us that the multitudes were drawn by the signs he did. Doubtless his disciples were chagrined by the miscarriage of their plan for rest, but the surging multitude appealed to the heart of Jesus. He might need rest but he could not turn away the people, who were like so many sheep without a shepherd.

Gathered Fragments; After the

herd. He welcomed them and spoke to them of the kingdom of God, and them that had need of healing he healed. Often times the cries of a perishing world may come to us when we are tired and feel that we have done enough, but if we are like our Master we cannot say, nay, to those who are dying for the bread of life.

*Limited Resources.* John tells us that Jesus asked Philip where they could buy bread for this multitude to eat, while the synoptic Gospels state that the disciples came to Jesus as the day drew to a close and suggested that he send the multitude away, as the place was uninhabited and night was coming on. It is possible that Jesus put the question to Philip earlier in the day, and that after the disciples had discussed it and had found no solution on account of their scanty store and depleted treasury, they came in a band and besought Jesus to dismiss the crowd that they might go and buy bread for themselves. Andrew reports that there is a lad with five barley loaves and two small fishes, hardly a beginning for so great a multitude. Jesus all the time knew what he would do and was only testing their faith. How often with scanty resources we are commanded to give the life-giving bread to a perishing world when we feel like sending the multitude away. But the Master says, "Give ye them to eat" and our small resources is not sufficient reason for disobedience. To dismiss a difficulty is by no means the easiest way to get rid of it.

*Miraculous Distribution.* Being ready, Jesus commanded the disciples to make the people sit down. This they did, putting the men in companies of fifties and hundreds. When we remember the flowing of the Jordan, the gay colors of oriental garb in contrast with the fresh green grass of the plain in this early springtime, we need not be surprised that Mark literally calls the groups garden beds of people. The scene was suggestive of flower beds in a garden. With the people arranged, Jesus began to distribute the bread and fishes to the disciples, who in turn distributed them to the multitude. How marvelous that the bread did not grow less nor the fishes fewer! The process goes on till the five thousand, besides women and children, had been fed. Their physical wants have been satisfied, but if their conception of the miracle does not go beyond and lay hold of a deeper spiritual truth, they lose the real meaning.

multitude had been fed Jesus tells his disciples to gather up the broken pieces of food. The result is twelve baskets, not of scraps, but of broken pieces left over. These baskets were likely such as travelers usually carried for provisions. Jesus said that they should do this that there might be no loss. It is sinful to waste and Jesus would teach them a lesson in frugality. The further thought is suggested that they came out with much more than they started in with. Twelve baskets were decidedly more than five loaves and two fishes. This is God's usual method and it is well if we can realize that there is that, that scattereth abroad and yet increaseth; there is that, that withholdeth more than is mete and yet tendeth to poverty.

*Effect on the People.* Carried away with this new demonstration of power they say that Jesus must be that prophet that cometh into the world and try to make him King by force. They count themselves fortunate if they can have for a King a man who can give them bread without their working for it. Jesus on the next day rebukes this spirit so severely that many of them turn away and walk no more with him. The miracle is thus a test of the spirit of the multitude.

## The Pastor and the Sunday-School.

Next to preaching the gospel and religious instruction in the home, the Sunday-school seems to be the most effective agency for instructing children and youths in the knowledge of God's word. The churches or individual Christians have now and then thought they had discovered some better way, but Sunday-schools have held their own longer than any of these new institutions. These facts being so plain it appears that every pastor would give especial emphasis to the Sunday-school in the church of which he is the pastor. How may he do this is a question which each one of us would be glad to have answered?

1. Let him by all means attend the exercises of the school and take such part as his judgment may direct. Of course it is not possible for a country or even a village pastor to be present every Sunday, if he be pastor of more than one church, but he should be present on the day that he preaches at the church. He is the pastor of the Sunday-school as well as of the church. The children will learn to look upon him as pastor. The Superintendent and teachers will regard him not only

as their friend, but as their counselor. I heard a short time ago of a pastor who rarely attends the Sunday-school of the church where he lives, though he preaches there two Sundays in each month. Even his own children oftener remain at home than go to Sunday-school. You will not be surprised when you hear from a brother, who has known of his ministerial life for years, the remark, "he has been a failure everywhere he has ever been."

Some pastors claim that their sermons, on Sunday morning will suffer if they take any active interest in the Sunday school. I feel sure that if they would try it a while, in the proper spirit, they would find the sermon better rather than worse after being in the Sunday-school.

2. The pastor should be in the closest possible touch with the Superintendent in the conduct of the school. They should think, pray, and act together. They should think of and seek the salvation of souls. A passion for souls should possess them. Such a spirit will lead them to plan for as large an attendance as can be secured. They will co-operate most industriously in securing the active sympathy of the teachers, parent and children. Whatever is attractive in sacred song or the general work of the school will receive their prompt attention.

3. The pastor should know the children in the Sunday-school by name. This is possible to even a man of average strength of mind. To be accurate he should have a small book with the names of the members of the church and of their children in it. He should also add the names of any others who are members of the school or who should become such. All this requires labor and thought, but what is a pastor for if he does not intend to work? He will have to do much house to house visiting and everywhere encourage both the children and grown up people to attend Sunday-school.

The pastor should pray for the members of the school by name. Let him look over the list and pause at each name for prayer.

4. Especial effort is needed just now to awaken interest in Sunday-Schools. I believe the success or failure of such an effort lies with the pastors. As a rule our Sunday-Schools are not more than half as large as they should be. All the Sunday-School literature in the world will not awaken the people if the pastor be negligent. The Sunday-School is a beautiful garden, but noxious weeds

will speedily overrun it, if God's husbandman is inactive. Let Zion awake, and her leaders with her. How the children grow, they will be grown and gone before we know it.

Mature Christians need something to do. If they were kept busier we would find that they would not be so liable to fall into sinful ways. Many of them would make first class teachers after a little training. It should be real teaching. They should studiously try to find out what God means in his word, and then pray that the Holy Spirit will enable them to impress the truth upon loving trusting hearts.

5. Some reasons for writing this article. I know of one church with more than two hundred members, the average attendance of whose School is about eighty; of a larger church, with an average of sixty; and of another with more than three hundred members, with an average Sunday-School attendance of less than one hundred. We who are pastors should try prayerfully and earnestly to find out the cause of such lack of interest, for these churches are among the best in the State, and what is true of these, is doubtless true, in a greater or less degree of others. If Sunday-Schools are not efficient in the strengthening of the churches, let us dispense with them altogether; if they are as helpful as we have been accustomed to think they were, let us make them stronger and better. The responsibility of leading the churches in this Sunday-School revival lies upon every pastor of every church in Mississippi—I am one of them.

J. K. PACE.

## Little Folks.

Our army of Little Folks are coming again. Bless their little hearts. One of our little band has died since we began this department. Albert Turner, the one who wrote the second letter. But he was a bright little Christian. We hope that all who write for this department will love the Lord.

CRYSTAL SPRINGS, MISS.,  
January 30th, 1899.

Dear Editor:

I am so glad that you have given the little folks a chance to write. I am nine years old. I can help mother clean up the house, and cook, and I can sew on the machine, and I can prune tomatoes. Papa raises a few tomatoes every year. I have neither sister or brother. You will find enclosed ten cents for Cuban Missions.

If I see this in print and get another dime I will write again.

LILLIAN INEZ SMITH.

Dear Editor:

I saw in THE BAPTIST that you would give the little folks a little department. I am a little boy eleven years old. I have one sister and two brothers. I go to school and I help papa work on the farm when I am not in school. I take the paper and we all like it very much. If I see this in print I will write again. You will find enclosed five cents for the Cuban Missions.

WADE HAMPTON BALL.  
Ruby, Miss., January 28, 1899.

Dear Dr. Searcy:

Mamma takes THE BAPTIST, and I like to read it, and I saw some time ago that you had given some space in it for the little folks, and I appreciate it very much, and if I see this letter in print, I will write again.

I have one brother and one sister. We are all going to school now. Our teacher is a young man, and one of the very best of teachers.

Inclosed you will find a nickel for Cuban Missions.

Success and best wishes to you, and THE BAPTIST.

Your little friend,

MYRTICE A. PACE.

Emory, Miss., Feb 5, 1899.

SARDIS, MISS., Feb 4th, '99.

Dr. Searcy:

I see the little folks have a column in your paper. I am eight years old. I have two sweet little sisters and one brother.

We have a good Sunday-School. Miss Lottie Henderson is my teacher. Our Superintendent is Mr. Askew. Our Pastor is Bro. A. A. Lomax. I guess you know him.

Inclosed you will find ten cents for Cuban Missions.

Yours truly,

JOHN IRVIN BREWTON.

## A Kind Letter.

Rev. J. B. Searcy:

Enclosed find check for four dollars to pay for 1 years subscription for sister and myself. THE BAPTIST is a fine paper. I have never had the pleasure of meeting you, but I pray God daily to bless and help you to make THE BAPTIST the best paper in the land.

Send my paper to Como and sister's to Longtown, Miss.

Your Brother, etc.,

A. M. PATTERSON, JR.

Como, Miss., Feb. 19, '99.



## Baptist Directory.

## STATE CONVENTION.

Rev. A. A. Parnax, D. D., President, Batesville.  
A. H. Longino, Vice-President, Greenville.  
L. F. Rainwater, Vice-President, Sardis.

Rev. T. J. Bailey, Recording Secretary, Jackson.

Rev. L. S. Foster, Corresponding Secretary, Jackson.

Rev. A. J. Miller, Statistical Secretary, Yazoo City.

W. T. Ratliff, Treasurer, Raymond.

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Rev. J. K. Pace, Vice-President of Foreign Mission Board for Mississippi, Hazlehurst, Mississippi.

Rev. T. J. Bailey, Vice-President of the Home Mission Board for Mississippi, Jackson, Mississippi.

Capt. J. T. Luck, vice-President of the Sunday School Board for Mississippi, Jackson, Mississippi.

## TRUSTEES OF MISSISSIPPI COLLEGE.

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Rev. J. L. Nettigrew, Clinton, Secretary.

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## CENTRAL COMMITTEE.

Mrs. J. W. Rozeman, President, Meridian.

Mrs. W. R. Woods, Secretary, Meridian.

## PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premiums until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the *Home and Farm* one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them *The Weekly Commercial Appeal* one year.

3d. Persons accepting either of the above propositions, will designate which one of the two premiums they chose.

No commission will be paid on subscribers of this class.

## Relationship of the Passover and the Lord's Supper.

The Passover supper was instituted on the night before the children of Israel left Egypt, when the destroying angel passed throughout Egypt, and wherever he found no blood on the door posts, he entered and slew the first-born of every family. But wherever the angel found blood on the door posts he "passed over" that door. For God had commanded Moses, saying, "Speak unto all the congregation of Israel to take every man a lamb according to the house of their fathers. Ye shall take the blood of the lamb and strike it on the side posts and on the upper door post. And the blood shall be to you for a token. And when I see the blood I will pass over you." etc. Ex. 12:1-20.

Hence, once a year the Jews kept the Passover as a memorial of that event. They were to eat the flesh of the lamb roasted by the fire, and their bread was to be unleavened bread. This feast of the Passover was to continue seven days. It was to be kept as an "ordinance throughout their generations forever." Therefore Jesus, as a Jew, observed it strictly at each recurring anniversary. Toward the close of our Lord's public ministry, and as his custom was, he went up to Jerusalem to the Passover. While eating with the twelve this last time, "he was troubled in spirit and said, one of you shall betray me." "The disciples looked one on another doubting of whom he spake." Jesus said, "He it is to whom I will give a sop when I have dipped." And when he dipped the sop, he gave it to Judas Iscariot, and said, "that thou doest, do quickly. And he, having received the sop, went immediately out: and it was night." John 13:21-31.

At the conclusion of this Passover Matthew says: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, take, eat; this is my body. And he took the cup and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins." Matthew 26:26-28.

## NOW THE RELATIONSHIP OF THE TWO.

The pascal lamb was a type of Christ; and the blood of the lamb, a type of the blood of Christ.

In the Lord's supper the bread symbolizes the body, and the wine, the blood of Christ.

As the blood of the pascal lamb

was a token of divine favor, by which those who observed it saved their lives, so the bread and wine symbolizes the Lord—our Passover, who was made an offering for sin, by which the grace of God is set forth; and through which, every believer therein is pardoned and saved.

Therefore when John saw Jesus he said, "Behold the lamb of God which taketh away the sin of the world." The Eunuch also read, "He was led as a lamb to the slaughter, etc." Paul says, "It is impossible for the blood of bulls and goats to take away sin, but ye are sanctified through the offering of the body of Christ, once for all." "Blotting out the handwriting of ordinances, nailing it to the cross, which was a shadow of good things to come; but the body is of Christ."

If the Passover was a type of Christ, the Lord's Supper is the antitype. The one looked forward to the Christ to come, the other looks back to the Christ who has come. M. V. N.

A Sluggish Liver causes Drowsiness, Lethargy, and a feeling of Apathy. Dr. M. A. Simmons Liver Medicine cures the Liver, and cheerful energy succeeds sluggishness.

## Omnivorous Catholicism.

The Roman Catholic Church in America seems to be just now in an especially aggressive mood. Never have her missionary organizations been more active and insistent, nor her priesthood more confident. One of her most recently formed auxiliaries exists, avowedly, to influence and, as far as possible, control the public press, and the secular newspapers furnish abundant evidence that it is doing its work thoroughly. With two or three exceptions, the daily newspapers of New York are subservient to Roman interests.

The public service, also, being notoriously prostituted to her ends. Under Tammany Hall, in whose behalf the Roman Catholic vote by some mysterious understanding is cast practically as a unit, it would appear that membership in a Catholic church has become an almost indispensable qualification for public office. In the Borough of Brooklyn, where the McLaughlin ring has become a tender of Tammany, Protestant Democrats who have in vain sought office declare that their religion has been the barrier to their success. The facts appear to warrant the statement. The traditionally disreputable little Brooklyn caber does not dare to go before the people with a ticket made up exclusively

of nominees of the faith of its members. But it generally manages to secure for them the place of greatest influence and emolument. In its selections to fill appointive offices, however, it has become bold enough to dispense with all disguise. A few days ago an assistant corporation counsel for Borough of Brooklyn was appointed. The gentleman proved to be a Roman Catholic. His assistant, appointed by him at a hint from headquarters, was a Roman Catholic. Now we see that an assistant to the assistant is to be appointed, and the person named for the office is a Roman Catholic. A minor judgeship, made vacant by the death of its former incumbent was filled a few days ago. The appointee was a Roman Catholic. These are but specimen cases. A look around the public departments will convince the doubter that the "faithful" are everywhere on guard. As like conditions exist in most of the large cities of the country, he must be incurably blind who cannot see that between Rome and the city politicians there is a defined understanding.

There are other perplexing things to which these facts furnish the key. With an army of adherents in official positions to which she has herself preferred them—each a more or less willing contributor to the Church's revenues—it ceases to be astonishing that a Church, the great mass of whose adherents are the extremely poor, should advance by leaps and bounds in the acquisition of magnificent properties and cathedral-like structures. That the money by which these are paid for should be derived in the main from Protestant tax-payers, through a system of sectarian officialism and other expedients, is a circumstance on which the Roman Catholic Church appears to congratulate herself. We are greatly mistaken, however, if the limit of forbearance has not been almost reached. Rome will become exceedingly wide-awake to her mistake if she proceeds much farther on the assumption that Protestant divisions make Protestant solidarity impossible.

We have forbore to speak this word in the hope that common sense would so moderate a grasping and fatuous fanaticism as to make such plainness of speech unnecessary. Whether or not it shall swell into a chorus, we assure Rome, will depend on herself. Of course, we shall hear from various quarters of the extreme wickedness of thus "stirring up sectarian strife and bigotry." That is

the familiar shibboleth of the Roman Catholic priest and editor. But it is outworn. The responsibility for wrong and its consequences is with the wrong-doer, and not with him who exposes it. Let Rome keep her hands off our politics and our institutions, and in her right to propagate her religion in legitimate ways our principles as Baptists, so far from interfering with it, would require us to defend her.—*Examiner*.

## The Baptist Cause On The Pacific Slope.

## MORMONISM, CATHOLICISM, ETC.

## PROF. OLIVER M. JOHNSTON.

For over fifty years Eastern churches have given their prayers, sympathy, labor and money for the extension of Christ's Kingdom in the far West. As early as 1845 the Home Mission Society sent missionaries to the Pacific Coast. This was but the beginning of a long series of sacrifices made by heroic men and women for the spread of Christianity in the States between the Rocky Mountains and the Pacific Ocean.

1. Present strength of the Baptist denomination on the Pacific Slope. The number of Baptist churches in Washington is 118. Of these, 51 are in Eastern Washington and 67 in Western Washington. The total membership of the State at last report was 7,006. Oregon comprises 96,030 square miles of territory, and has a population of 362,762. There are approximately 7,250 Baptists with 186 churches. Three-fourths of the Baptist strength in this State is in the Willamete Valley which is less than one-fourth of the area of the State. In this valley there are about ninety churches, only ten of which are self-supporting.

The Southern California Convention was organized about seven years ago and comprises 65 churches with a membership of 5,600. In the Northern part of the State is the General Baptist Convention of California, comprising seven associations. These include 125 churches with a membership of 9,500. The total membership of the 190 Baptist churches in the State is 15,100, about one per cent. of the State's population. The church property of the State is estimated at \$720,000.

Since the numerical strength of the Baptist denomination in Idaho, Nevada, Utah and Arizona, is much less than in the States mentioned. According to statistics, Washington, Oregon and California combined have 444 Baptist churches with a total membership of 29,256,

which is only a little more than one-third of the Baptist strength in Mississippi. In Oregon, Washington, California, Idaho, Montana, British Columbia, Nevada and Arizona the Baptist population is only 85,000.

2. Difficulties and prospects. A serious difficulty attending Western mission work is the persistent influence of Romanism and Mormonism. The tremendous power of the Catholic church here, as well as elsewhere, renders extremely difficult the work of evangelization. Catholicism produces an illusion on the eye of the mind as a magic lantern produces an illusion on the eye of the body. Its influence was formerly far greater than it is at present. Mormonism, in spite of Christian work, is increasing in Utah and contiguous States.

Another hindrance has grown out of the peculiar character of the early immigrants to the coast. In the majority of cases the motive that induced families to move Westward was the intense desire for gain. After the discovery of gold in the Pacific States, the far West was regarded almost as a fairyland where riches were to be found in abundance. This restless search for wealth created from the beginning a wandering disposition, a lack of fixity of habitation, a tendency to move to that part of the country which seemed to offer men best opportunity for gain. It is said that in California from 1849 to 1867 there were organized one hundred Baptist churches, of which fifty-five became extinct during the same period.

A third special difficulty is the heterogeneous population. The people are from everywhere and have all the varied notions and ideas of all the nations from which they come. More than 30 per cent of the population of California is of foreign birth. Among these many nationalities are to be found all the isms under the sun. This fact renders it no small task to secure harmony and unity in the churches.

A lack of money to support missionaries and build churches has of course, greatly retarded the growth of Baptist work in the Western States. Some sections are sparsely settled. This is especially true of the stock-raising portions of the county. Of the 125 churches included in the General Baptist Convention of California not twenty, it is said, can pay \$800 a year.

Among the settlers of the Cowlitz Valley in Western Washington there are said to be young men and women sixteen and eighteen

years old who have never heard a Gospel sermon. Of the eighteen counties in Western Washington five are without a Baptist church. It is also to be remarked that the great preponderance of men over women in the West adds its own peculiar difficulties in the habits of society, occupation of leisure hours, Sunday recreation, attendance upon religious services, etc. Notwithstanding these hindrances and difficulties there are many reasons why we should feel encouraged.

God is greatly blessing the prayers and labors of our missionaries. The spirit of consecration and service in our churches is beautiful and inspiring.—*The Argus*.

Mrs. L. C. Cooper, Cadaretta, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine more than twenty years. I used one package of Zeilin's, and think Dr. M. A. S. L. M. far superior.

To sweeten the Breath, Brighten the Eye, Clear the Complexion and insure the natural Bloom of Health, use Dr. M. A. Simmons Liver Medicine.

## Russia Tricky.

We have long regarded Russia as one of the most dangerous foes to liberty and good government of any power extant, and we heartily commend the following from the *Journal and Messenger*:

"We do not give the Russian government credit for honesty in its proposition for limiting the armaments of nations, and believe that its propositions are nothing but hypocrisy. Russia is increasing her navy with all possible speed. She already has as large an army as she can handle for many years. She is building railroads for military purposes, and everything tends to show a purpose of aggression against her neighbors. On the other hand, Russia herself is in no danger from anybody, unless she seeks to increase her territory. She might reduce her military force one-half and be perfectly safe from attack. The only object of maintaining her enormous army and increasing her navy is to continue to wrest territory from China and extend her holdings in Southwestern Asia. She is now pushing three military railroads out of her own territory—one to the Persian Gulf.

"An agreement with Afghanistan has just been announced, and she undoubtedly intends to absorb this territory and push south to the Indian Ocean. She evidently expects to conquer Persia, and thus surround the Turkish dominions, which she expects will come into her maw in the end. She wishes to preserve Turkey until she can absorb it.

"In short, Russian ambition is no less than to govern all Asia, and it is for this purpose she is steadily increasing her military force by increasing the effectiveness of her army and contracting for warships in every shipyard. At the same time she professes a desire for universal peace, and hopes that other nations may be induced to agree to something that will put them at a disadvantage. The chief objection to the extension of her power is the fact that her government is not a good rule for nations. It is one of the worst tyrannies in the world, that of a bureaucracy; and religious liberty and opportunities for advancement of the people are crushed under her iron heel wherever she plants it. The entire civilized world might well combine to prevent the extension of her rule into new territory."

A two or three weeks' course of Dr. M. A. Simmons Liver Medicine will so regulate the Excretory Functions that they will operate without any aid whatever.

## Reminiscences.

Dear Brother Searcy:

THE BAPTIST is now a weekly visitor to our home and we enjoy reading its columns very much.

The names of many brethren who write for you remind me of labors and services with them more than a decade ago. Such reminiscences are pleasant indeed. There is the theologian Sproule, the exegetical Venable, the philosophical Hall, the sweet spirited Bowen, the heroic Johnson, (Reese) the beloved Buckley, the orator Finley, the good faithful Turnage, and many, many others whom I knew to love. God bless them all.

I think Mississippi Baptists have shown great wisdom in placing W. T. Lowrey at the head of Mississippi College and in the arrangement for a State paper.

I think your editorial of last issue on "Church as an Institution" is correct. I never have believed that the word church in Matt. 16:18 meant "the whole body of believers," Dr. Broadus to the contrary notwithstanding. It is better to show the truth "in a feeble and inconsequent way" than to teach error in any way.

T. D. Bush.  
Cheneville, La., Feb. 1, 1899.

Dr. M. A. Simmons Liver Medicine, by expelling from the body the excess of Bile and Acids, improves the Assimilative Processes, Purifies the Blood, Tones up and Strengthens.

The Life Preserver which has carried many ladies safely over the dangerous sea "Change of Life," Simmons Squaw Vine Wine or Tablets.



Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrangements are expected to be paid when the paper is ordered to be stopped.

Obituary notices of 100 words inserted free; all over that amount will be charged one cent per word.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## ANNOUNCEMENT.

We have been sending THE BAPTIST up to this time to the subscribers to the *Record* and *Layman*. A great many of these have remitted to THE BAPTIST, and many others have written ordering it sent, saying they would remit soon. But some have said nothing. We shall expect to hear from all in a short time, but those who do not write us will be discontinued, upon the supposition that they do not wish it continued. A number of sample copies will be sent out during the next few weeks to persons who have not received the paper. We trust they will examine the contents carefully, and subscribe for the State paper.

Brethren, do not defer this matter, but act at once.

In sending subscriptions, please state whether they are new subscribers or renewals.

We are making a new mailing list from the old books of the *Record* and *Layman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, kindly and promptly inform us and our best endeavors will be used for their immediate correction.

T. J. BAILEY, Bus. Mgr.

## EDITORIAL.

## Gates of Hades.

Jesus in speaking of the continuity of the institution which he called "my church," said "the gates of hell shall not prevail against it."

The word "hell" here—as all tolerably well informed people know—comes from the Greek word *hades*. Our word "hell" is used exclusively in a bad sense, and the conclusion is easily reached that *hades* from which it comes must necessarily be used in a bad sense—referring always to evil. From this point of view it is easy to render "gates of hell," "powers of evil." But this view obscures rather than explains the passage. There is nothing in the etymology, and early use of this word that would authorize its application to "powers of evil" as can be easily ascertained from the best authors. "The word *Hades* denotes the invisible world, the abode of the departed."—*Broadus*.

The word does not indicate in any way the condition of the departed. It is sometimes rendered "underworld," or "state of the dead." It is thought that it cannot be translated by any single English word, and hence the Revised Version transfers it instead of trying to translate it.

"There is nowhere any warrant for understanding *Hades* as denoting the place of torment, the abode of Satan, it is the abode of the departed, and through its gates pass all who die."—*Broadus*. It is said that *Sheol* has the same meaning in the Hebrew that *Hades* does in the Greek. We read in Isaiah, "I said in the cutting off of my days I shall go to the gates of the grave." Isa. 38:10.

Job says, "They shall go down to the bars of the pit when our rest together is in the dust." Job. 17:16. Again, "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death." 38:17.

It seems from a careful study of the subject that "gates of hell" means the entrance way to the chamber of death. Now let us see for what purpose Jesus used this phrase. He had indicated the material of which he would construct the institution which he would call his church and the foundation upon which it should rest. Now in order to indicate its perpetuity he says, "the gates of hell shall not

prevail against it." If his disciples were at that time organized into a church, or if that important event took place some time later, it is a fact that death would open her gates to them before a great while and they who had followed Jesus in his temptations, to whom he appointed a place in his Kingdom would soon pass from the walks of men on earth. But would this institution of which they were "the charter members" cease? No, Jesus said the "gates of hell shall not prevail against it." God would raise up others to take their places. Whether by natural death, the sword, or martyr fires, the result would be the same, they would pass through the gates of death, but not all at the same time, so death would "prevail against the church."

This was to be a perpetual institution that death itself could not destroy.

This promise of Jesus is the Gibraltar of church perpetuity. We cannot rest such an important issue upon historic data. Its sources are too meager and unreliable. One of the most sprightly writers we have in the United States, and generally admitted to be the best posted in history, is Dr. Henry C. Vedder, and yet he says of John Smyth, generally called the "Se Baptist," that "Smyth died in 1812." See *Short History*, p. 138. This History goes out with the imprint of the American Baptist Publication Society and is supposed to have been prepared by one of the most accurate and painstaking authors, and that the proof was read by an expert. This is an error, unintentional, of course, but it has its lesson. If an error of two hundred years could pass under such circumstances, how can we trust the vague and shadowy records, scattered here and there, through the space of more than a thousand years, and who has the temerity to say because he fails to find such record that the Lord did not have a witnessing church in the world during that period.

## Dr. Whitsitt's Resignation.

I speak of the Whitsitt matter. Pardon me, but a matter is never settled until settled right. My claim to speak is two-fold: First, a New Testament Baptist, and secondly, I am in birth, training, traditions, and affections a Southerner to the core. From well known facts I draw a simple conclusion. Dr. Whitsitt's opinion as to 1641 confessedly affects no New Testament belief of the Baptists. He is sounder upon the vital matters than the hosts of his

opponents. He resigns now, not by his own will, but at the advice of his colleagues, as we are informed, and some of his friends—all in the interest of peace. His resignation is the unequivocal signal of defeat for freedom of opinion and research among Southern Baptists. The fight is lost, and we might just as well face the horrid fact. Now, a general alone cannot prosecute a campaign successfully. He must be supported by his aides and his army. If they refuse to fight, he is as valiant as ever, but must retire from leadership. The rout will come; but whose responsibility? The only answer is, the aides and the army. This is the situation at present, as I see it. Dr. Whitsitt, by the expression of an opinion, becomes the leader in a movement whose real animus is, "Shall freedom of research and freedom of opinion be tolerated?" He is forced to retire; but the issue is still joined. The question, "Shall our teachers think?" is still to be settled. The commander-in-chief removed, answer must come from the aides. These aides are our Seminary Trustees, and the campaign is theirs. To accept Dr. Whitsitt's enforced resignation is to declare frankly, "You are banished solely for an opinion regarding a matter which we all confess to be non-sensational," and at that moment intellectual freedom lies bleeding in the dust. In view of the several public deliverances of the Board of Trustees, if Whitsitt's resignation is now accepted, the logical result ought to be the withdrawal from the Board of every Trustee that supported him. It is as clear as sunshine that the issue at stake is the right to hold an opinion upon a question of history. This is the only issue. The Trustees will decide this, and nothing else, when they act upon Dr. Whitsitt's resignation. Again I say that the responsibility for intellectual freedom among a people who have bought it so dearly resides with the Trustees of the Seminary. It is their duty to refuse to accept the resignation. I am glad to learn that protests against accepting the resignation are reaching the Trustees from all sections of the country. Perhaps these protests are not needed, but I trust that, in any event, the result will be a triumph for righteousness and truth.

ALLEN K. FOSTER.

New Haven, Conn.

We clipped the above from the *Religious Herald* of last week. In the same issue that paper has a piece from "Rev. C. Monjeau," of Ohio, as follows:

"By the way, allow me to express the hope that my good Bro. Whitsitt will not be allowed to leave Louisville. I have known him for over thirty years. We were at the University of Berlin together, and I doubt if there is another man in this great and reunited land who could fill the Louisville Presidency as effectively as Dr. Whitsitt. He is making inroads with his forces to strong churches of the North, and is doing much in his quiet, unassuming way, to reunite the Baptist forces. I can't but feel that it would be a wrong to our great denominational interest to allow him to leave a post he has so ably and profitably filled."

This speaks for itself. The *Herald's* leading editorial is devoted to this question. In the *Baptist Argus* of Jan. 19th, Dr. A. T. Robertson has an article of over one and one third pages in length; affirming and avowing "the 1641 date proven."

Last July, while our Convention was in session at Brookhaven, Dr. Whitsitt sent a telegram to our President notifying us that he had resigned as President and Professor in the Theological Seminary. We wrote and presented the following resolution, which was unanimously adopted:

"Resolved, That we have learned with much satisfaction of the resignation of Dr. W. H. Whitsitt as President and Professor in the Southern Baptist Theological Seminary, and accepting such resignation as a fact, in good faith, we deem this an opportune time to re-affirm our loyalty to the Seminary and pledge to it our most hearty support."

All can see where Mississippi Baptists stand on this question. They have expressed themselves unanimously. We felt we could trust the Board of Trustees without further argument, and we have rejoiced in the peace that came to our Zion, and has been enjoyed so delightfully for the last six months. But the special advocates of Dr. Whitsitt's cause seem not to be satisfied to let the matter go to the Trustees without further airing. It is significant, too, that Northern men are taking the lead. Mr. Foster, of New Haven, calls for Dr. Whitsitt's aids to rally to the fight. He claims that their chieftain was "forced" to resign.

We have entertained a much higher opinion of Dr. Whitsitt than Mr. Foster claims. We supposed that he was a man of convictions, and he really believed it was right to resign under the circumstances, and not that he was simply making

a proposition to test his strength. Dr. Whitsitt might well pray to be delivered from his friends.

## NEWS AND NOTES.

Dr. Wharton writes, "Hope our paper is having good success. I think it is a splendid paper."

Brother Alonzo Souter says, "The BAPTIST is fully what is claimed for it."

This is as high a compliment as we desire.

Dr. B. F. Leavell, of Blue Mountain, writes: "I am very much pleased with THE BAPTIST. I think it is the very paper we need."

Mrs. S. J. McCall says, "Please do not let your writers call us half priced Baptists any more."

Look out Brother Hackett, there is a woman after you.

Rev. W. S. Rogers and Brother Wilson made our office a call last week. Brother Rogers comes from Meridian, and will make his home at Crystal Springs, and preach to country churches.

Rev. B. R. Hughey goes from Chalchuate, to Arkabutla, Miss. He is anxious that his friends take notice of the change, particularly the "old maids." He is a widower, of course.

We note that Dr. B. G. Maynard of Missouri, died on the 30th, of January. Brother Maynard was once Secretary of State Missions in Arkansas, and we were quite intimate. We mourn his death.

Rev. C. C. Pugh has just come from Springfield, Ky., to Vicksburg, and taken charge of the Calvary church. In behalf of the Baptists of Mississippi we extend to him a cordial greeting.

Rev. W. H. Williams leaves Columbia, Miss., and goes to Leland, Miss. He and his bright son, Webb, called at THE BAPTIST office en route to his new field. We wish him great success in the Delta.

We learned while over at Clinton last Monday that the Trustees of Mississippi College had decided that they did not want Prof. A. J. Aven any longer. But on inquiring the reason why we were told that he was long enough.

In mentioning the ministers that attended the meeting at Raymond we overlooked one of the most important ones, Dr. L. F. Foster. Bro. Foster made an excellent speech on prayer, and preached an elegant sermon Saturday night, and we had the pleasure of stopping together; and it was a treat to us to be with this devout man of God.

"Dr. and Mrs. Tom Walton request the honor of your presence at the celebration of their Silver Wedding, Saturday evening, February 18th, 1899, from 6 to 10 o'clock, at their residence, Pickens, Mississippi." We gladly acknowledge the honor of this invitation, and congratulate the Doctor and his good lady, and hope they will be permitted to celebrate their golden wedding.

Rev. R. W. F. Spragins, one of our grand old standard bearers, writes: "I like the paper, and think it much the best to have one paper than two. I am preaching to Salem church. We had a good revival meeting last September, baptized eight; preaching done by Bro. Tomlinson, now at Clinton College. My work as a minister is nearly finished. I am in my seventy-second year. I am waiting the Master's call. God bless you, Bro. Searcy."

Brother W. J. Shirley writes, "I failed to get my last issue of THE BAPTIST. I don't want to miss a number, I am an old subscriber to THE LAYMAN, and I hold a receipt against that paper till February 19, 1899. I want you to put me down as a life time subscriber. I will get Brother Burress to remit to you the money for a year's subscription, when I see him. Please send me the last week's number."

Brother L. R. Burress is our pastor, and we all love him very much."

Rev. R. W. Hooker, now in Crozer Theological Seminary, Pa., is a Mississippi boy of great promise. He has had some three or four years' pastoral experience while he was pursuing his college course at the Southwestern University. He is a true Baptist, and a highly gifted young man, and could well fill any pulpit in our State. But like Bro. Pugh he is still unmarried. Such defects we hope will be remedied in time. Bro. Hooker will be through his theological course in June next, and we hope some of our good vacant churches will do themselves the favor to call him as pastor.

## Thanks.

Dr. Searcy:

DEAR BROTHER—Will you please allow me space in your columns, to speak a few words to those who have been so kind to me in this my sad affliction?

Dear Brethren, Sisters and Friends: It would be some time before I could write to each one of you separately, that I have thought to write you collectively.

As I would not for one moment have you think that I have ungratefully received these favors. Words would fail to express to you my sincere gratitude. I do not know how I could pass through these deep "rivers of sorrow" without your love, sympathy and prayers, which you have so kindly assured me I have.

Some of you are, in every sense of the word, prepared to sympathize with me in this my great bereavement, for you have been called to pass through the same trial.

One brother, who wept with me and who seemed to be in close touch with my Master, said, "Bro. Ellis, I have entered as far into your great sorrow as is possible for me to do, and my heart so runs out after you that if possible, I would lift the burden from your own heart and place it in part upon my own."

May God grant to spare this dear brother and his companion many years to each other, that they may win many souls to Jesus.

As to the people of our own little town, it seems to me that it would have been impossible for me to have fallen in better hands. Not only my own brethren but the people generally, have been good to us.

One sister after having done all she could for my dear wife, that her own feeble health would allow, said, "I will keep the babe if you wish."

Many others who had done all they could do would say, "If there is anything else I can do, please tell me." Such kindness as this can never forget.

To the physicians who attended her, let me say, I thank you most sincerely, brethren, for you did all you could; and all that was necessary to be done.

To one and all, my brethren, Christ hath said, "Inasmuch as ye have done it to the least of these my disciples, ye have done it unto me." May God bless each one of you, is the prayer of your affectionate brother.

J. T. ELLIS.



## Temperance.

I hold, in truth, with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping stones,  
Of their dead selves to higher things.

TENNYSON.

"The saloon is a social necessity, just as relaxation and amusement are necessities. The saloon exists in New York because we have given our less fortunate brothers no better things. \* \* \* The man who keeps the saloon and who says it is the poor man's club tells the truth. Can anyone blame the poor laboring man, weary with his day's work, because he leaves his squalid home, his wife, his squalling children, and seeks in the brightly lighted, comfortable saloon the society of congenial companions?"

The above apology for the saloon is from no less a distinguished personage than the Rev. Bishop Potter, of New York.

The devil has no use for any better man. What better right has the poor laboring man to leave his "squalid home" and his "squalling child" than has his wretched wife? The man that thinks so is himself a demon.

Our country was shocked last week at the atrocities of the negro soldiers in Macon and Atlanta, also in Texarkana, and the cry is, "the negroes do not deserve to live."

But the real gully parties are the saloon men who sold these poor gullible creatures the whisky.

How long will a just God withhold the thunderbolts of his wrath against a nation that is party to the awful crime of selling intoxicants? Drunkenness and gambling stalk abroad under the eye of national, state, county, and municipal officials. In many places, without an effort to suppress it.

Don't wreck a Life! From Girlhood to Womanhood the monthly courses should be regulated with Simmons Squaw Vine Wine or Tablets.

### For The Baptist.

EUPORA, MISS.

Mr. Editor:

Here I am, happily located in this pleasant and beautiful hill city. On the arrival of myself and children, the ladies of the Baptist church gave us a good "pounding." Whether we deserved it or not we had it anyhow. It rather surprised us, not being accustomed to such treatment, but I presume that this is characteristic of hill Baptists. After this they left us a bundance of the very best the land affords to

enjoy life for some time in the future. They also assisted very materially in defraying the expenses of moving, for which we are truly grateful.

I left Indianola very reluctantly—it was hard and difficult to sever those sweet connections that had been formed during the last four years of my ministerial life. There are there some of the best men and women in the world. They are faithful, loyal, and true. May God bless them all, is my prayer.

With the best wishes for all Christians of that good old town, I will lay the pen aside.

R. M. RICHARDSON.

Bearing-Down Sensations, Internal Heat and Female weaknesses are cured by the use of Simmons Squaw Vine Wine or Tablets.

### Pay Your Preacher.

Dear Bro. Searcy:

I see a letter from Bro. Kinabrew about "Calling a preacher," that seems to me to have the proper ring to it. He speaks of locating our pastor and giving him some land and a home that will enable him to teach his children to work. You know most Baptist preachers have lots of children.

Brethren, we should be certain to have a thorough understanding what we are to pay our preacher and then be sure and pay it, for nothing injures a preacher more than to hear some merchant say, "Yes, he is a very good preacher, but he owes me an account that has been due two years." Brethren, we are responsible for this, and nothing touches my heart quicker than to hear any one say anything about a preacher, that is, against him.

I am not boasting, but our little church paid our pastor in full the very day it was due, and \$15.00 on his next year's salary, and then raised his salary \$25.00. If all our churches would do this, then if the preacher made a debt that he couldn't pay, it would be him and not his church's fault.

Now, Bro. Searcy, I am not a preacher, nor deacon, but simply a private in the ranks, and this is my first letter to any paper. May the Lord bless the cause all over our grand old State together with you and THE BAPTIST, is the prayer of yours in Christ.

C. B. EMERSON.

Cub Lake, Miss., Jan. 30, 1899.

### An Old Idea.

Every day strengthens the belief of eminent physicians that impure blood is the cause of the majority of our diseases. Twenty-five years ago this theory was used as a basis for the formula of Brown's Iron Bitters. The many remarkable cures effected by this famous old household remedy are sufficient to prove that the theory is correct. Brown's Iron Bitters is sold by all dealers.

## The Old Paths.

CHRISTIANITY, WHAT IS IT?

Bro. Editor:

Will you permit an old writer, a Layman also, to set forth some thoughts through the medium of your columns, upon the above headings?

Christianity was never designed to be a set of opinions to enlist the giant struggles of denominations, nor for armies and kingdoms to spread by military force, as in the days of the Crusaders.

Its chief intention is to impart spiritual blessings to all the world, and as spiritual blessings spread, all the nations over which they travel, become imbued with a new and more glorious civilization, and the people, even as they plunge through the thunder storms of war, bearing their eagle flags to victory, carry new inspirations beneath their folds, and slavery and tyranny pale away where victorious Christian banners fly.

I need not use argument to prove the above fact, and we know that the greatest known power on this earth was in the days of the Caesars, but a rude and unknown island continually beaten by wintry seas, and that now under the strong impact of Christianity, the fame of her civilization gladdens the world with its still advancing glory.

This is but a material argument, and scarcely touches my subject, only as one small pointer to the man who may deny the sure blessings the world has derived from Christian contact.

It is the spiritual blessings that come out of Christianity. A mere comparison of the Nations of Christendom with those of Asia, of the Dark Continent and the Islands of the Sea, will at one glance exhibit the illimitable difference that exists materially between the above mentioned countries.

Christianity is not a struggle for the supremacy of creeds. Not a disputation like that of Luther and Leo, or between Wesley and the Bishop of London. It is a hidden something, coming out from the living presence of the Lord, that changes all the desires and tendencies of the heart, lifts the entire man into a grander inspiration, remoulding all his energies and making him a new being.

The natural man exclaims, "How do I know that such a thing is effected by a mere spiritual touch?" He may laugh at Christian fellowship, and insist upon material proofs to give credence to our spiritual assertions, and find himself an hour afterwards accepting

theories that he cannot account for.

Look at a piece of smooth steel, with a simple coil of wire around it, and the ends of the wire in connection with a battery; that wire thus wound, forms an electro magnet. This when drawn along upon a crooked piece of steel, imparts to it polarity, and that piece of steel thus touched, although looking just as it did before, and feeling just as it did before, has now become a new thing, can pick up small substances of iron, holding them fast by unseen power, and pointing always and forever towards some point in the heavens. The steel has been converted, changed, and science accepts the thing as a fact, without once asking for demonstration.

You see a simple wire suspended over a long street. An iron pulley connects the wire with a car full of people and faster than even the horses in Jehu's chariot, that car flies and science stands finger in mouth, mute as Zacharias before the birth of John, incapable of any explanation. She sees now and admires the new wonder, but makes no demand for demonstration, for the miracle is before her and is beyond the genius of her people for explanation.

There are material things that we all believe, but that Edison himself cannot explain.

We cannot explain these hidden secrets by which coarse motendity links its wonders together; neither can we explain the strange workings by which the spirit life in man is operated on by the spirit life that comes from Christ. There is no use arguing on spiritual things to mere materialists. These must concede belief in God and his attributes before they can appreciate a spiritual argument.

The man who does not believe in the existence of God, cannot be expected to believe in anything supernatural or anything spiritual. Implicit belief in God must underlie all explanations of futurity. This is the Archimedean fulcrum by which that architect wishes to move the world.

There is an unexplainable correlation that exists between the Spirit forces and springs of the human heart, that language cannot explain, and the matter has to be experienced in order to be believed.

You see a man take hold of the poles of a battery, you see singular nervous contortions in him. He tells you he has received a shock. You can scarce believe this as it is all invisible, but when you grasp the

poles and feel the shock for yourself, you then ask no more questions. It is just so in religion.

Religion does not exist in any forms or liturgy. It is not induced by any ordinances or church decrees. It is a God given thing, and only he who gets it can know it, and all who do receive it do know it.

The telegraphic operator receives your message and tells you he has sent it, but you only know it through him; but if the one to whom you sent it sends you an answer upon a subject that only you and he know, then you are certain that it has been received. Thus in religion. You accept Christ, you give yourself to him and join the church, but you do not know that he receives you merely by the tenders you have made. You must have the dear response before you can know that you are pardoned. You may stand as did this writer, for years under the pressure of conviction, with no heart joys before you, but when the midnight darkness passes and deliverance comes, then your tongue is ready for the hosannas and you are ready for the 103d Psalm.

The old spirituality that characterizes religion *lang syne* has largely been exchanged for the easier mode of doctrine ordinance and formality. Sermons are nearly all on these cold lines, without life and vigor.

It is said of Wilberforce, that he once invited a distinguished friend to go with him to hear Henry Cecil preach. After service, he asked his friend, "How did you like the sermon?" He replied, "I did not understand a sentence." Wilberforce was a largely spiritual man, his friend was but a formal Christian.

I cannot conclude this article in one paper, but let me say, that if we desire to see the church full of the fruits of the Spirit, we must look more to Christ and less to exegesis. We must depend more on the Holy Spirit and less on our education. More to love and less to religious externals. A religion without spirituality is worth no more than was the needless trunk of Dagon, while with it, it is worth more than all the diamonds that ever blazed in the fabulous wealth of Monte Christo.

The Christian needs his material wealth here, "Ye cannot serve God and Mammon" is as true now as it was in the days of the Savior.

As a church we are abandoning congregational singing, and family altars, and our spirituality like the glow of the Urim and Thummim of old has lost its lustre. Jeremiah says, vi. 16: "Stand you in the

old ways and see, and ask for the old paths, where is the good old way and walk therein; and ye shall find rest for your souls."

Thank God for the good old paths. Let us never desert them.

T. E. TATE.

Pike county.

### Ex-Demon.

WINONA, MISS., Feb. 2nd. '99.

Dear Dr. Searcy:

As I am no more your "demon" and can't be at Jackson any longer, I desire to communicate with you, and therefore, I will have to take my pen in charge. I am a farmer, clotheopper, and the largest man in the family. I am also fireman, chief cook, and bottle washer.

You wouldn't know me if you saw me with my overalls on and axe on shoulder. Every man has been a boy, and I guess you have had a little experience along that line.

I enclose a sketch Sister May drew of me and wanted to send it to you. It won't do for me to let her draw my picture. She will ruin my "Rep."

I suppose Lewis likes to be a demon around two such fine girls as you all have at THE BAPTIST office.

I know you have a great deal of writing to do, but I guess you can "take" time enough to drop me a few lines.

I read THE BAPTIST every week. I know you had rather be reading proof, so I must ring off.

Tell Mrs. Searcy that I guess she is still making "pase."

We had some snow here yesterday, and it is very cold now.

Does your fire still go out? I must stop for tonight.

You must excuse my bad writing for I am about to go to sleep.

I know you will, for I will excuse yours, when you write to me.

Your ex demon,

T. J. BAILEY, JR.

"For some time a terrible fusillade has been going on between combatants on either side of Arkansas. We have remained neutral, and now we demand that these duellists elevate their weapons sufficiently to fire entirely over us, and thus avoid wounding innocent non-combatants in the intermediate territory, and that they neither make Arkansas their battle ground nor forage on this neutral zone."—Arkansas Baptist.

Who do you refer to neighbor? Texas is on one side of you, and Mississippi on the other. We are at peace with all the world, and the rest of mankind over here.

The son of the Lord is perfect.

## Grandest Mardi Gras

CELEBRATION

In the History of Mobile.

FEBRUARY 13th, and St. Valentine's Day, FEBRUARY 14th, 1899

2 DAYS of Splendor, Royal Magnificence, Magic, and Mummery. Gorgeous Day and Night Mystic Pageants Grand Civic and Military Parades, Harbor and Channel Decorations and Illuminations Concerts by Famous Military Bands, and other Social Functions, Masquerades, Serenades, etc.

Commencing with the Triumphant entry of Felix, King of the Carnival, by way of Mobile Bay, on Monday, February 13th, and closing with Grand Mystic Parades on Tuesday night, February 14th, the charming City of Mobile, Ala., will present one continual series of Mirth, Merriment and Enjoyment.

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Send all your orders to us.

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### \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & Co., Sold by Druggists, 75c. Toledo, O.

## Strawberry Plants

100,000 For Sale at \$1.50 per thousand, f. o. b., Winona, Miss. Parties wishing to set berry plants will do well to write me for them.

J. H. ALLEN.

## New Orleans Cash Trade

## A. K. SEAGO & CO.,

521 CONTI STREET.

Solicit the trade of the merchants of Mississippi with assurance that their interests will be protected in the quality and price of

## SUGAR, MOLASSES AND RICE

TERMS, CASH. Send your open orders, or ask for samples and prices.

## Amos Owen Cherry Trees.

The finest cherries and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs and are filled with large black heart shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest of shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree says: "These trees are rapid growers, they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

"It would be a big advertisement that will be worth thousands of dollars to be able to say your town has fruit-bearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads, and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season.

The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL 25 CENTS.  
6 TREES " " \$1 00  
12 " " " 1 75  
20 " " " 2 50  
50 " " " 5 00  
100 " " " 8 00

One tree FREE with each order if you mention THE BAPTIST.  
Send money by registered mail, P. O., or express money order or check, making the payable to FRANK BRIGHT, Secretary, and address:

## Cherry Mountain Supply Co.,

ELLENBORO, N. C.

References.—Rutherford Bank, Rutherford, N. C.; Southern Express Co., Ellenboro, N. C.

Don't Neglect Your Liver.

Liver troubles quickly result in serious complications, and the man who neglects his liver has little regard for health. A bottle of Brown's Iron Bitters taken now and then will keep the liver in perfect order. If the disease has developed, Brown's Iron Bitters will cure it permanently. Strength and vitality will always follow its use. Brown's Iron Bitters is sold by all dealers.



## WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,  
JACKSON, MISS.

## Woman's Missionary Unions.

## STUDY FOR FEBRUARY.

"For the love of Christ constraineth us" Auxiliaries in 18 States and Territories and District of Columbia.

Contributions sent to Board: S. B. C. Home Board, \$35,636.24. Foreign Board, \$21,633.51. Sunday School Board, \$203,761. 435 boxes of clothing forwarded to Home and Sunday School Missionaries; Christmas offerings for China, \$4,356.42.

STUDY TOPICS—When organized and how constituted. Relation to the Boards of S. B. C. Results accomplished. Mighty possibilities.

## Self-Denial.

The third week in March is "self-denial" week.

Sisters, please read Miss Armstrong's letter this week, calling attention to the urgent needs of our Home Board, and especially the week of "self-denial."

Some perhaps feel that, out of our meager support, that we have nothing that we could do without. Let us earnestly ask God to show us our duty. He can open to us ways that we had not thought of. Love to God and love for lost sinners should prompt us to deny ourselves that we may take a more liberal part in giving the Gospel to a lost world. "The Lord loveth a cheerful giver."

We have a great deal of interesting matter that is crowded out from week to week.

Sisters, don't be discouraged if your productions are not on Woman's page. Well, you will just have to read the whole paper to find your pieces.

Mrs. Woods' appeal to the pastors last week, on tenth page, is certainly good. Surely the Lord will bless her earnest efforts in the good cause she represents.

## The Woman's Missionary Union.

## "THE SHADOW OF COMING EVENTS."

"Organized effort on the part of woman Christian for work in behalf of woman heathen took definite shape in this country about 1860 and the years following. I have seen it stated in what seemed good authority that in 1860 a few Christian women met in the city of New York and organized a Woman's Missionary Union, and is sued an appeal to their sisters of all names and creeds to join them in their work. This movement soon branched out into separate denominational channels, as all such movements must do."

## THE EVENT IN THE SOUTH.

This movement did not reach the South for a number of years, for reasons easy to understand. Some years after the war it did reach Baltimore, Md., whence it was to spread over the South.

Through the personal influence of Mrs. Graves, the mother of our honored missionary in China, Rev. Dr. R. H. Graves, interest in this work was awakened in a number of persons in several places in the South, notably in South Carolina and Alabama. The interest rapidly spread, and soon societies were organized in various States, Virginia and Georgia especially, while Missouri early felt the impulse of the movement among our Northern sisters. Special interest was taken in this work by the Foreign Mission Board, and for some time the movement in the South was almost exclusively a Foreign Mission one.

In 1875 this "Woman's Mission to Woman" was for the first time brought to the attention of the Southern Baptist Convention. From this time on, year by year, reports on Woman's Work were made, and it became a regular part of the Convention's work.

REV. DR. T. P. BELL.

## A Good Letter.

Dear Sister:

I have thought sometime of writing you something about our society. The frequent rains and almost impassable roads have made our meetings small and irregular this winter. There are a few who seem to feel an abiding interest in the cause of Missions, but most of our members are so indifferent.

We have been engaged in mission and Sunday-School work for many years. Sometimes we feel so discouraged we are inclined to lay down the burden and rest by the wayside, but there are so few toilers that one cannot lay aside the armor.

We are trying to train the children to love the work and the cause, and it looks so sweet to see the little tots go when their names are called, and bestow their offerings. One dear little girl only six years old, (Ethel Dana), makes hers by helping mamma. Another little tot, five, (Alice Hullum), attends to her baby brother, and sweet Katie Goodrum tithes her eggs. Some of the boys earn their dimes by cutting stove wood. Thus their giving implies work and sacrifice. Surely the Master who stands over against the treasury will accept such offerings. We regret to say that our young

people lose interest as they develop into manhood and womanhood. Oh! if some one would suggest a plan to make their love abiding, what wondrous results would follow! *Rice*

Perhaps this letter is growing too long, but e'er I close I wish to lay one little flower upon the grave of that sainted woman, Mrs. Mattie Leavell. Eternity alone can reveal the good she did while acting as Secretary of the Central Committee—by writing letters to the societies and giving them words of cheer. At the Convention at Natchez we two walked together to the church, and our hearts burned within us as we conversed about the Kingdom. I mentioned that I could do so little for the Master. In earnest tones she said, "My dear sister, of that which is nearest to you, how ever humble the service may be, and rest assured Jesus will not forget you." How often have those words proven a comfort and solace in hours of trial and disappointment. The sentiment has often filled my heart with blessed fragrance, and made me feel it was sweet indeed to come in touch with one so gentle and so pure.

Our pastor, (S. M. Ellis) is a lover of the mission cause, and never fails to impress its importance both by precept and example.

Hoping that this may prove a year of great usefulness, I am,

Yours for the work,

E. C. BOLLS.

I call special attention to the address of Miss Armstrong to our Baptist women throughout the bounds of our Southern Baptist Convention urging them to the week of self-denial in behalf of our mission work. I sincerely hope that the sisters in our churches in Mississippi will observe the week designated and that from their self-denial large gifts may come in to swell the offerings of our people for the promotion of the Lord's cause in our mission fields. Southern Baptists have opened to them great possibilities and with these an obligation which nothing but self-sacrificing literally can ever discharge.

MRS. W. R. WOODS,  
Secretary Central Committee.

## Self-Denial Week.

My Dear Mrs. Woods:

The time has come when, constrained by love of Christ and desire so be faithful to all the God-given duties which we have assumed, I feel that I must direct

your attention to the week of self-denial.

I appreciate that but a short time ago you were faithfully laboring to help the Foreign Board through the Christmas offering, yet, recalling the busy life of our Master, realizing the great needs of our Home Board, I would ask you, as a busy woman seeking to do His will, to meet cheerfully the duty which is now before us, and to do all in your power to make the week of self-denial a success.

The box work has been going on very successfully, but the Home Board as yet has really received very little money, yet perhaps never before was there greater need for it. For months past Christians of all denominations have been talking of the wondrous possibilities for mission work when Cuba became free. The time has now come for doing. The Home Board is "ready." Upon whom will God lay the responsibility if the necessary money is withheld? All through the mountain region of this Southland the Mormons are carrying their dreadful doctrines, gaining converts from among those who would have made sturdy Baptists if properly trained. Before it is too late, should not the appeal for the "mountain whites" be heeded? Besides these, what of the millions of negroes in our territory who look for a helping hand from those who understand their needs; the hosts of foreigners who are waiting at our doors for the Bread of Life; and those of our native family as well as the Indians to be found in the great frontier section. Surely you will agree with me that there are many reasons for emphasizing the work of the Home Board and pressing its claims on the practical sympathy of all Southern Baptists.

Permit me to suggest that in your correspondence with the various workers, it would be well to emphasize also the great need for intense, believing prayer. Few people realize what blessings will be granted by simply taking God at His word—"Ask and ye shall receive."

Very sincerely,  
ANNIE W. ARMSTRONG.  
Baltimore, January 25, 1899.

## Raymond Society.

February 11th, 1877, the ladies of the Baptist church in Raymond organized a Ladies Missionary Society. Our pastor, Rev. J. L. Pettigrew, urged the organization, aiding and stimulating us by his presence and counsel, always teaching us that God's glory should be

the motive in all we did. Sadly did we deplore the loss when he and Sister Pettigrew left us for another field.

Sister Ratliff was elected president and faithfully filled the office till 1895, when Sister Dennis was elected to fill the place made vacant by her resignation.

Seven of our charter members have entered into the rest of the redeemed, of whom none were more active than Sisters Jennings and Carlross. Truly, they were mothers in Israel. Often did the former wend her way to the home of the latter, who was a crippled invalid, and they would spend the day in piecing quilts, or making garments to sell for missions, and talking of the cause they loved so well. Others have removed, and only five of us are left, after the lapse of twenty-two years, and although we meet them no more here, yet sweet memories cluster round by-gone days.

Hundreds of dollars were raised for missions, boxes sent to frontier missionaries and young ministers, orphans and widows clothed and brought under gospel influence. God permitted us to see the fruit of the first money we gave. Soon after organizing we clothed a poor family of five children that they might attend Sunday School. Three of the number were converted and are Christian women.

Though our ranks have been thinned by death and removal, recruits have enlisted and today we have a goodly number of active members. Most, if not all, of the young lady members of the church, are active members. Cheerful giving and harmony characterize our work. Yet, we often feel discouraged that we do so little. We observed the week of prayer. Though not all attended our services, yet we could claim the promise.

On Wednesday, our pastor, Rev. C. L. Lewis, being solicited by us, gave us a most excellent missionary discourse, and we brought in, our Christmas offering, which amounted to eleven dollars. We felt it was a pleasant beginning for the new year, that we were spiritually strengthened, and hope by God's grace to be active laborers in his vineyard this year.

MRS. I. W. TILLMAN.  
Raymond, February 4th, 1899.

GOOD LAND, INDIAN TER., }  
January 15, 1899. }

Mrs. J. K. Pace:

DEAR SISTER—I received the box you sent yesterday, but received no notice from you, but from the names I found in the box I suppose

it is the one I was expecting from you.

Dear Sister, language fails to express the gratitude of our hearts to the sisters for the many nice things in the box and I assure you it will supply the many needs of my family. When we opened the box and saw the many valuable things and thought of the great sacrifice the dear sisters had made, tears of joy rolled down our cheeks and we gave thanks to God who hath enabled you to make such a great sacrifice for the upbuilding of his kingdom in this part. Almost everything you sent is a nice fit. My shoes are a number too large but I can exchange them here and get a fit. The overcoat is also a nice fit and highly appreciated; the pants also fit well.

As wife will write I will leave the rest for her to tell about.

Dear Sister, I will give you a few data on this part of the field. This Association is about one hundred and twenty-five miles east and west and about the same north and south. We only have at present four ordained preachers and one licensed preacher, to preach to all this destitution. It is impossible for us to reach all the destitute points. I frequently meet with those who say they have not heard a Baptist sermon in five years.

We are praying for the Lord to send us some preachers. If you have any to spare in Mississippi send them out here. Ah, how I would love to meet with some of the brother preachers from my native State. I know that the dear sisters are doing their part of the preaching in sending help to those that are here, but we would love to have preachers enough to supply every destitute point in this Association. May God bless you in your noble work. I assure you that your Christian kindness and love is appreciated.

Yours in Christ,  
J. E. POTTS.

## A Few Jottings.

It may be said, "things go in circles." The sun, the moon, and the earth, are examples. Power is thus manifested, and "history repeats itself." Discussions seem to follow the same rule, and it is amusing to note the results. Fifty years ago there was quite a dispute as to when the half century closed. Newspapers converted each other and were found changing sides. Some contended for forty-nine, others for fifty. Now we have the question of the nineteenth century under consideration. In settling the former, it was suggested that

we take fifty grains of corn and drop one for every year, and see how many would be used to make the half century.

The twentieth century begins, of course, with 1901—it cannot begin with nothing. It requires the year 1900 to complete the nineteenth century—one of the most remarkable for wonderful events, discoveries and inventions. Prophecies have been fulfilled, many apparently unnoticed; new uses of steam, electricity and other powers have been brought to light, and sewing machines, type writers and numerous machines of agriculture, art and commerce, fill the land. Nothing now astonishes us; we are expecting marvelous things, and are intent only upon keeping up with the march of events.

Nothing is more marvelous than the growth of our nation. Where are we tending and what is the character of our development? The early colonies were greatly restricted in their ideas of religious liberty and freedom of conscience. Possibly notions now are rather too broad, even to the allowance of rank Mormonism in the councils of our country. Though we are called a Christian people, commerce does not bear out the fact, as it carries to the heathen ship loads of rum for their destruction, thus neutralizing the teachings and labor of our missionaries. In this regard we are circling backwards, and preventing the dawn of the light of civilization.

Coming back to our home government, we find corruption in the management of affairs, and "wickedness in high places." All business is reaching towards monopoly—everything but lands being practically in the hands of syndicates, and indications are that in the near future few citizens will own their own homes. True, the fault is largely owing to the fact that we Americans will not economize, but live up to or beyond our income. As long as we raise one production only and buy all else, we should not expect to be independent. It is time for us to advance around the circle to the good old days when farmers, at least, "lived at home and boarded themselves."

In the matter of religion, there is even greater need of reflection. Fashion, society, so-called and the love of money, have been making fearful inroads upon true Christianity. Regeneration, repentance and Bible doctrine are not regarded as so important as sentiment; with such claims as "one church is as good as another," estimating the thing needful only, to "join the church." Hence, we find

the young unable to "give a reason of the hope that is in them"—many neglecting God's word and accepting "for doctrines, the commandments of men." Baptists are seemingly asleep. It is high time that they should awake, and taking their Bibles go to teaching in our Sunday Schools.

There have been changes in the outlook of our churches in Meridian. Dr. Venable is concluding a Minister's Institute, with twenty-two brethren in attendance, while the church and Sunday school are putting on new life. The location of the Woman's Board here will do good and it has splendid working officers. Pastor Johnson is making fine progress at Fifteenth Avenue, the Forty-first Avenue, and Highland will co-operate until things improve. Bro. Stone concluded to suspend College services, at least for the present session, and await developments for his future guidance. Elder C. S. Ray is in the colporteurage work.

L. A. DUNCAN.

Meridian, February 1, 1899.

## Good News.

COLUMBUS, MISS., Feb. 3, '99.

Dear Baptist:

For sometime it has been my intention to write and congratulate THE BAPTIST on its splendid success. I believe it is gradually fulfilling its mission and will grow in power and usefulness.

We have just closed a season of gracious revival and I have never seen the church in better condition. My people have nobly rallied around me for a year of progressive work. We have started the year well financially as well as spiritually. Since January 1st, we have sent \$81.10 to the Orphanage, \$50.00 to Mississippi College for Ministerial Education, and \$44.00 for Missions.

We closed last year free of debt, besides leading Mississippi in gifts to Missions. Our plan for church finances and missions is weekly and monthly offerings, and the result is that we have no trouble in raising money. My people are very liberal when once convinced of the need of an object. Sometimes like others, they are a little hard to convince. But a little patient waiting and earnest preaching generally carries conviction.

May the Lord richly bless and guide you in your most important work. Yours fraternally,

E. PENDLETON JONES.

P. S.—Please continue my name on your subscription list. I will send you the money soon.

Follow the righteous path.



## HOME READING.

You have a little prisoner;  
He's nimble, sharp and clever;  
He's sure to get away from you,  
Unless you watch him ever.

And when he once gets out he makes  
More trouble in an hour  
Than you can stop in many a day,  
Working with all your power.

He sets your playmates by the ears,  
He says what is so,  
And uses many ugly words  
Not good for you to know.

Quick, fasten tight the ivory gates,  
And chain him while he's young!  
For this same dangerous prisoner  
Is just—your little tongue!

—VISITOR.

## Be What You Appear.

Some persons think they can cover up all their bad qualities, and only let the good ones be seen. A good many try to do it, but they always fail. We would advise such persons to read the story of the donkey who tried to pass for a lion, by putting on a lion's skin. He rigged himself up and walked about in a very consequential manner, but he forgot to put in his ears, and thus he betrayed his real character; so the other beasts thought they would have some fun with him, and in the most differential manner, they gathered around and addressed him as "Your Majesty." Some of them bowed their heads low down as a token of respect, and Mr. Donkey was wonderfully pleased at the success of his trick, and began to think that he was really the "king of beasts." But a cunning fox came along and said, in a most serious manner, that if his majesty would roar, all the animals far and near would hear him, and at once know that there was a reason among them.

This was a bright idea, and all the other beasts joined in the request. The poor donkey was in a big stew. He didn't know what to do, and so he tried to excuse himself as some singers do, by saying he had a bad cold and was hoarse, but no excuse would be taken, and so he began to puff and blow, and after awhile terrible sounds began to come forth, not, however, like the roar of a lion, but exactly like the brayings of a donkey. At this, all the beasts set up a shout of derision, and pitched at him, some biting and some kicking, until they tore the lion's skin completely off, and exposed a long eared donkey.

It never pays to try to appear to be what we are not; sooner or later the mask will be stripped off

and the real character will appear. We say to all the boys and girls, look to your characters.—*Ex.*

## Two Apprentices.

Two boys were in a carpenter shop. One determined to make himself a thorough workman; the other "didn't care." One read and studied, and got books that would help to understand the principles of his trade. He spent his evenings at home, reading. The other liked fun best. He went off with the other boys to have fun.

"Come," he often said to his shopmate, "leave your books, go with us. What's the use of all this reading?"

"If I waste these golden moments," was the reply, "I shall lose what I can never, never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared through the newspapers, for the best plan for a State House, to be built in the Eastern States. The studious boy saw the advertisement, and determined to try for it. After careful study, he drew his plans, and sent them to the committee. I suppose he did not really expect to win the prize, but there is nothing like trying.

It was not long before the committee of gentlemen arrived at the carpenter shop, and asked if an architect by the name—mentioning the boy's name—lived here. "Let's see him," said the committee. The young man was called and sure enough his plan had been accepted, and the two thousand dollars were his.

The committee then said he must put up the building, and the employer was so proud of his success, that he willingly gave him his time, and let him go.

This studious carpenter's boy became one of the best architects of our country. He made a fortune, and stands high in the esteem of everybody; while his fellow apprentice can hardly earn, by his daily labor, daily bread for himself and family.

Who loses a youth of improvement, loses the best beginning which a boy can make in life.—*Selected.*

## The Camel and the Miller.

Did you ever hear the fable of the camel and the miller? Once a miller was waked up by his camel trying to get his nose into the tent. "It's cold out here," said the camel. "I only want to put my nose in." The miller made no ob-

jection. After a while the camel asked leave to have his neck in, then his fore-feet; and so, little by little, it crowded in its whole body. This, as you may well think, was very disagreeable to the miller and he bitterly complained to the forth-putting beast. "If you don't like it, you may go," answered the camel. "As for me, I've got possession, and I shall stay. You can't get rid of me now." Do you know what the camel is like? Bad habits; little sins. Guard against the first approaches, the most plausible excuses, only the noise of sin. If you do not you are in danger. I will surely edge itself slowly in, and you are overpowered before you know it. Be on your guard. Watch.—*Selected.*

## Grip in Washington's Time.

That there is nothing new under the sun is a fact of which we receive reminders every day. It seems that even the grip, which we have been accustomed to believe was first introduced among us in 1889, is found to be a venerable institution in this country. To prove this assertion a correspondent of the Boston Transcript says that when President Tyler visited Boston in June, 1843, an influenza became very prevalent which was called the "Tyler grip." He further adds: "This, however, is not the first instance in which the grippe, or grip, was heard of. When President Washington visited New England in the autumn of 1789, the day on which he arrived in Boston was wet, cold and windy, and many of those who marched in the procession which escorted him from the Roxbury line into Boston caught the grip, or influenza."

"While Washington was on this trip he visited Lexington on November 5, and the one hundredth anniversary of his visit to that town was celebrated in Lexington on November 5, 1888. At this celebration James P. Munroe, of that town, great grandson of Colonel William Munroe, who, as proprietor of the old Munroe Tavern in Lexington, was Washington's host at the time of his visit to that town, read a letter written on November 7, 1789, by Colonel Munroe's daughter Sarah to Mary Mason (who was then in New York), daughter of Joseph Mason, a famous pedagogue, and for many years, including 1789, town clerk of Lexington."

"This letter (which is printed on pages 1-vii. of volume 2 of 'Proceedings of Lexington Historical Society, and Papers Relating to

the History of the Town Read by Some of the Members'), contains mention of the 'grippe,' as follows (I retain the original orthography and capitalization): 'I suppose by this time the Boston news have reached you with relation to the Journey of Mr. Washington to Boston and of his reception therein, how he stood many hours in the piercing Wind, waiting for an end to the bickerings of the Honorable Selectmen, and how thereby he incurred a most vile Grippe, which his loyal subjects thereupon took to themselves, being only too Happy, so they declare, to share even the Inflozenza with the Noble Washington.'—*Examiner.*

## Cullings.

"The casuist always has a following who admire his specious inanities, but his following is a vanishing quantity. Truth is slow of foot, but always wins in the long run."—*The Argus.*

"The Sunday-School Board of the Southern Baptist Convention at Nashville proposes a system of Book-Endowments. Each of these Endowments will consist of \$500 given for this purpose, and will constitute each in itself a publishing fund which will bear such name as the giver may elect, and be used in publishing books and tracts.—*Baptist and Reflector.*

A recent article in one of the popular weeklies calls attention to the small salaries paid to ministers. Methodist ministers receive an average salary of \$847, Presbyterians \$1,000, and the Congregationalists \$1,100. The average salary of the Methodist preacher in the South is placed at \$500. The same is doubtless true of the pay of the average Baptist preacher in the South, though the figures are not given for the Baptists.—*Baptist Courier.*

"It is true that the tendency of young men, and of young women also in a less degree, is to lose interest in their churches. The reason is not far to seek. For lack of some definite interest, for want of tangible responsibility, they lose sense of their importance to the church and of the church's importance to them. Moreover, the most of sermons are prepared with the older people in mind. If we would have strong and active membership, we must not lose hold upon the young men and women, counting upon regaining them in later years. We may regain them, but it is without the zeal of youth or the strength of long-learned doctrine."—*Biblical Recorder.*

## Obituaries.

## Died.

T. G. Browning, Dec. 8, 1898, in the evening of manhood, after many years of usefulness, was taken from the duties of this life, and translated to that realm from whose shadowed shores no one has ever returned to reveal the mysteries thereof. We have the conviction that his death was triumphant, and we feel that he has gone to rest. It is hard to have him go even though his three score years and ten are already spent in a glorious religious way. We have a blessed assurance of a meeting hereafter, where all sickness and affliction is transformed into buoyant health and peace and happiness.

He has left an example worthy of following; has sown many good seed that may come forth not many days hence and bear fruit.

Death is a sad thought, and should be meditated on in health. It comes in its mystic form and bears away the ones least expected. Sometimes the infant, sometimes the aged grand-father, as in this case, and sometimes the most needed wife or husband. Therefore be ready, it is one solemn thought, all must share the sad fate of our loved one and all who have lived before.

After all it must be for the best; let us feel that it is. Our only consolation is our loved one is at rest. Life is a narrow stream flowing swiftly, carrying us all to the final cataract Death. We look hopelessly back, try, but in vain to shun the awful whirlpool, and in our desperation we cry aloud, but the only reply is the echo of our waiting cry from the voiceless lips of the departed. There comes no word, but hope looks up in the night of death, sees a light, and listening breathlessly, hears the rustle of a wings.

L. W.

## Mrs. Mary A. Bays.

"Asleep in Jesus, blessed sleep;  
From which none ever wakes to weep!  
Asleep in Jesus! Oh! how sweet  
To be for such slumber meet."

At her home in Eupora, Miss., Mrs. Mary A. Bays, wife of Dr. A. H. Bays, fell asleep in Jesus. She was born Feb. 26, 1850. By faith she embraced Christ and was baptised into the fellowship of Mt. Zion Baptist church by Elder E. Wharton in 1866. Was married Nov. 26, 1868.

The writer has been intimately acquainted with this beloved sister for about 30 years, and he never knew a more consecrated Christian. Her's was a choice spirit, and the world has but few like her, and to know her was to love her.

The most distinguishing characteristic of Sister Bays was her strong faith in Christ, and abiding trust in God. Indeed, she was a child of God by faith in Jesus Christ, and she was often heard to say in the deep sorrows of life, "The Lord is my Helper." "He will not leave me nor forsake me. He is my Sun and shield. He will give grace and glory, and no good thing will he withhold from them that walk uprightly." Her faith in God was the joy and sunshine of her noble life, and often has the writer caught the inspiration of its power while trying to preach the unsearchable riches of Christ to a lost world. Her unclouded faith was the anchor of her soul in the very throes of death, and she fell asleep in Jesus (surrounded by her weeping family, except Mrs. Dr. Arnold, who failed to reach her

bedside in time to see her and hear her sweet parting words and earnest prayer), joyously singing, "Blessed be the name of the Lord," and

"Roll on, sweet moments, roll on,  
And bring me to my rest in Heaven.  
This world is not my resting place;  
Heaven's my home.  
I seek a better home than this;  
Heaven is my home."

Then again she sang sweetly, "No more good-byes in Heaven."

To her husband, my beloved Brother, you have my profound sympathy in this your deepest sorrow, and may her earnest prayers be answered in your noble life, and may your last days on earth be your best ones in the service of God.

To her dear children, yours was a sweet, precious mother, and of her you can truly say,—

"Sweet Mother, thou wast mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air of evening  
When it floats among the trees."

"Dearest Mother, thou hast left us;  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

"Yet, sweet Mother, again we hope to meet thee,

When the day of life is fled,  
Then in Heaven with joy to greet thee,  
Where no farewell tear is shed."

To her precious boys for whom she prayed most earnestly, and whom she loved most tenderly, dear boys, imitate her pure life, follow her righteous example. Embrace by faith the Christ she loved so dearly, live for his glory, and you will find your sweet mother again in heaven.

"There the good again shall meet,  
Who have clasped the parting hand,  
Father, mother, children dear,  
Around the throne shall stand.  
There no tempest e'er shall blow,  
There no dismal cloud arise,  
And in that eternal Home,  
Shall be no more good-byes."

By one who dearly loved her for her many noble virtues.

A. B. HICKS.

## Jefferson's Ten Rules.

Never put off until tomorrow what you can do today.

Never trouble another for what you can do yourself.

Never spend your money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst and cold.

We seldom repent of having eaten to little.

Nothing is troublesome that we do willingly.

How much pain the evils cost us that have never happened.

Take things always by the smooth handle.

When angry, count ten before you speak; if very angry, count a hundred.

It is more Christ-like to save the orphans from suffering and vice than to leave them where they are and afterward punish them for wrongdoing. It costs

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less to support an Orphan's Home than a Penitentiary or an Alms House. The Master took little children in His arms and blessed them. For aught we know they may have been orphans. There are some acts of His which we can closely imitate.—*Central Baptist.*

"There are people with whom fault-finding has become a chronic state of the mind, if not a disease. They are never satisfied with anything that did not originate with themselves. We find them in the social circle, in business marts, in the arena of politics and in the religious world. Everywhere their influence is powerless for good. In the religious world they do positive harm. They criticise the management of the churches and their plans of benevolence. The sermons are too long or too short, too pointed or too general in their application."—*S. C. Baptist.*

**BOYS** YOU ARE WANTED AT  
**Mississippi College.**

May the President have a word with you? For 13 years I have had a most delightful work with the girls at Blue Mountain. That is a lovely spot, and my work there was, as ever-growing pleasure; but I have given over that inspiring position to my capable and worthy brother, Prof. B. G. Lowrey, and I am to devote myself to the boys and men. I shall have a strong and noble faculty, and we shall be pleased to give you first class college training. We shall try to shield you from all that would weaken you, and throw around you such influences and give you such help as will constantly strengthen you. We want you to be MEN! strong and manly men; and we shall do all we can to assist you in bringing yourself to that glad condition. Come with us and we will do you good.

Expensive? Why, no! It is cheap, if you wish to make it so. One boy who lives 225 miles away, told me that last session he paid board, matriculation, incidentals, books, traveling expenses, everything for \$130! Some go cheaper than that. You can spend more, but you need not.

Opened November 9th. Come if possible. Clinton, Miss., is the place. Yours for success,  
W. T. LOWREY, President

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### Mrs Sarah E. Jones.

Mrs. Sarah E. Jones (nee Bailey), was born near Durant, on July, 20th, 1860, and married to M. J. Jones, on February 1876. In 1888 she professed faith in Christ, and was baptized by Rev Robert Holly.

After a lingering illness of many weeks, she bade adieu to earth, on January 10th, 1899. She leaves a husband and four children.

May the tender mercies of our heavenly Father attend them. B.

### Resolutions.

MERIDIAN, MISS., Feb. 2, '99.

Preamble and Resolutions Commendatory of the Minister's Institute, held in the First Baptist Church of Meridian.

Whereas, we have been greatly benefitted by the study of the Book of Romans, out of which the ore that lies in the mine of truth was dug up and put into the ladles of our minds—a most precious treasure—Therefore be it Resolved:

That we extend to our esteemed instructor, Dr. R. A. Venable, our grateful acknowledgment of the benefits derived from his noble exposition of the Epistle to the Romans, together with our appreciation of his deep convictions and indomitable courage in expressing them.

2. That we urge our brethren to improve the opportunities to obtain a more thorough knowledge of the Scriptures, which are offered by these Institutes.

3. That we most earnestly and gratefully extend our thanks to the Pastor, and members of the church in which we held our sessions, for their kind hospitality during our stay among them, and also to all the brethren with whom we have stopped.

4. That we request Dr. Venable to hold another Institute whenever and wherever, in his judgment it is best, and that he select the course of study.

5. That we request the local papers and also THE BAPTIST to publish these resolutions, and that Dr. Venable be given a copy with a request that he read it, to his church.

T. J. MOORE,  
J. T. SIMMONS,  
C. M. BRELAND,  
J. L. FINLEY,  
Committee.

### A Bright Letter

CANTON, MISS., Feb. 4, '99.

Dear Baptist:

The outlook for the Canton church is better, to say some of the brethren, than for many years. All our financial obligations for

the past year have been met. The prospect for the future is encouraging.

The spiritual condition of the church is sound, and our people generally have a mind to work. There is much of both heroic giving and living. Our people stand for righteousness in the midst of a crooked and perverse generation. There are many spirits in the Canton church who know how to help the pastor in the gospel ministry. The Lord has recently given us some brethren both by experience and letter, who are the salt of the earth.

Our people like THE BAPTIST. They read it. I am glad to see so many expressions of approval from brethren concerning the new paper. Let us not only say nicer things about the paper, but let us stand for it, and with it. We do not need a cheaper paper, but a better one from week to week, which I am sure will be given. Let us not forget our hearty endorsement of the paper now, when five years hence some brother offers a new and cheaper article.

Truly,

W. J. DERRICK.

### TO LADY TEACHERS.

Many lady teachers might increase their salaries, their pleasure in teaching and their usefulness by spending a few weeks under the instruction of our Prof. Ellett, in the Teachers' Training Department of Blue Mountain Female College. We believe he is doing as good work in his line as is being done in the state. Lady teachers who can possibly do so should spend at least a little while with us after their schools close. Our session does not close until June 8th. Those who are interested should write us promptly.

Some feared the effects of our change in presidents; but, in spite of the great disadvantages occasioned by yellow fever in our state last fall, we have the best school we have ever had. The second half of the session has just opened, and we have already enrolled 179 boarding pupils. The spirit of the school is excellent, and we believe it is doing decidedly the best work in its history.

Our friends can help us greatly by sending us the addresses of those who ought to see our catalogue.

Very truly,  
LOWREY and BERRY,  
Blue Mountain, Miss., Jan. 28th,

We call special attention to our Sunday-school department this week.

### A Wise Man.

BILOXI, MISS., Feb. 4, '99.

My Dear Brother:

Some time ago Bro. Mathis was in my office and asked if I didn't want him to send me THE BAPTIST. I told him yes. I have been receiving it for two or three weeks, and am much pleased with its makeup in every department. It is the best paper that comes to me, and I take quite a number.

I have the pleasure to inclose you herewith my check for \$3.00, payment for my subscription for one year, and for the other dollar please send the paper to Rev. W. Bilbro, Biloxi, Miss. He is the pastor of the Baptist church here and doing good work, I believe. The church is putting on a different air since he became its pastor. I can speak for myself, if for no one else. Wishing you and your paper great success, I am,

Yours fraternally,

E. M. BARBER.

Next.

BLUE MOUNTAIN, Feb. 6, '99.

Dear Sir:

I began work as pastor at Ripley yesterday. The weather was bad and the congregation small, but the collection for Mississippi College was good. Prof. Lowrey in his letter about the collection at Vicksburg asks, "who next?" You may answer Ripley is next. I am to give them two Sundays.

Yours truly,

W. E. BERRY.

### From Love Station.

From the above named postoffice one day last week I received a letter in which was one dollar. As the sender did not inscribe his or her name, I could only say it was from the Lord through some unknown saint.

Accept my heart felt thanks.

MINISTERIAL STUDENT.



**FREE**

The Sana-Cera treatment for the cure of Catarrh, Consumption, Bronchitis, Asthma, Deafness and all diseases of the Head, Throat and Lungs.

HERE IS A CASE OF Nasal and Bronchial Catarrh.

MRS. J. A. DUVALL, Warrenton, N. C., writes: DEAR DOCTOR—I can say nothing but praise for your wonderful treatment, the Sana-Cera Cure. My one to have seen me three months ago, and see me now, would scarcely take me for the same person. I would have died if it had not been for you, my Catarrh was rapidly going into Consumption; I had such awful spells of coughing that I would nearly faint. I can now sleep well and my nerves are as steady as they ever were before I got sick. The effects of the Catarrh from my head and chest has entirely healed; the discharges have stopped and I am more fleshy than I ever was in my life.

**Three Months Home Treatment Free!**

To introduce the Sana-Cera Cure in every community and prove that it cures when all others have failed, I will for a limited time send medicines for a 3 months treatment free. Send a description of your trouble, name and P. O. address at once; or, write for Question Blank and prompt attention will be given you free. Address DR. M. BEATY, Prin'l, National Dispensary, Dep't F 27, 125 W. 12th St., Cincinnati, O.

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For biliousness and constipation.  
For indigestion and foul stomach.  
For sick and nervous headaches.  
For palpitation and heart failure take Lemon Elixir.  
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For loss of appetite and debility.  
For fevers, malarial, and chills take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach or kidneys.

50c and \$1 bottles at all druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

AT THE CAPITOL.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNICH, Attorney, 1225 F. Street, Washington, D. C.

MOZLEY'S LEMON ELIXIR.

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir done me more good than all the medicine I have ever taken.

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